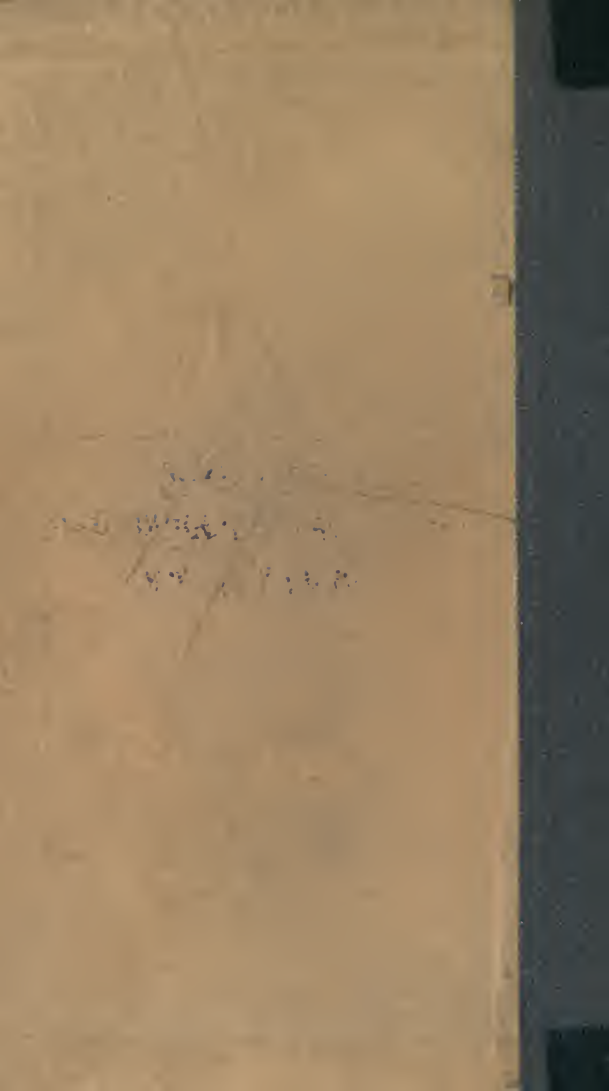






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THE
MANUAL OF LACONICS;

OR,

MANY THINGS FOR MANY MINDS;

SELECTED

FROM A GREAT VARIETY OF AUTHORS.

BY JOHN TAYLOR,

COMPILER OF "THE POCKET LACON," &c. &c.

—◆—
"The object of our work is to make men wiser, without obliging them to turn over folios and quartos; to furnish matter for thinking, instead of reading."—*Sylva*.

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P R E F A C E.

THE liberal patronage extended to the POCKET LACON, and the flattering, because unbought, commendation of the press, have induced the editor to hasten the publication of the present volume, which will meet, he trusts, with a reception no less favourable.

Genius is essentially social ; *wit* shines only in reflected light ; learning is acquired with pain and trouble by the few, that it may be disseminated, with pleasure, for the profit of the many : but, if genius stay at home, “ if good wit be not seconded by the forward child *understanding* ;” and if learning be locked up in ponderous tomes, what avails it that God hath gifted this man with the rich vein of native ability ; this with the wisdom that is purer than the fire-refined gold, or that a third shall have learnt to number the stars of heaven and the seeds of the earth, and the sands of the sea ?

Before there was an exchange of thought, an intercourse of mind, the solitary sage advanced by slow degrees, and by laborious courses, to his end ; but, when communion was established, when the advice of him who said “ impart,” was understood ; when the value of the precept, “ Give, and it shall be given unto you,” came to be appreciated, and when men applied to the mind’s riches the injunction to distribute of their wealth, the *secrets* of science began to disappear. Nature no longer presented a mystery ; the “ heaven of invention” was reached with-

out a tower and scaled without a ladder. It was for a purpose that *arcana* were afterwards sought in which to envelope the words of wisdom; it was with an express intent that her sayings assumed the form of parables, and that a mythology was constructed in order to mystify and colour the simple truths which wisdom, working *with* wisdom, had drawn from the fountain of truth. When power and ignorance combined against intelligence, the wise were separated from the wise, and "dark sayings" were the only *media* through which important revelations were preserved among the *Magi*, or enlightened few. Those pithy sentences, which, as proverbs, apophthegms and axioms, have descended to us from remote antiquity, may be regarded as extracts from the unwritten wisdom of accumulated ages. The *Dicta Sapientia* of the Greeks and Romans, the Runes of the Northern nations, and the distichs and adages of Western Europe, are so many *volumes of laconics*; preserving the grain and substance of the mind, while the chaff has been scattered in the wind, or borne down the stream of time.

This being remembered, the editor, in publishing a new volume of Laconics, cannot consider any apology to be necessary, or even becoming, towards that public which so kindly received, and that press which so warmly praised his former efforts. For, stimulated by that approval, and convinced by that welcome, as well as supported by his own inward conviction of the utility of his labours, he feels that he is performing an acceptable service, by preparing for the world another series of "Selected Extracts," which is meant to embrace and bring together the most brilliant sayings of the wittiest and the profoundest thoughts of the wisest of all nations and of every age.

If, among the readers of the present volume, there should be found any person to whom the former "Selec-

tion of Laconics" and its explanatory preface are unknown, the editor may be allowed to remind him that Dr. JOHNSON and VOLTAIRE equally approved of, and recommended, works of this kind, and that reason on this subject takes the side of authority.

A long course of induction is often condensed into a single sentence of the illustrious BACON, and in a work like the present, the immortal result is obtained, without the elaborate process by which it was generated in the mind of its profound author. The intuitive perception of the universal SHAKSPEARE, from whose keen glance nature concealed no law, is frequently rounded into a single passage; and the vast imagination of a MILTON stretches from the abyss of hell to the starry space before the Almighty's throne, in a few simple words, which, when drawn from the learned lore wherein they were originally set, become intelligent to the unlettered reader, and capable of elevating the uninstructed mind. The quaint conclusions of a DONNE or a DRUMMOND, the florid eloquence of a JOHNSON, and the subtle reasoning of a SELDEN, may be tasted and appreciated from a well-selected passage, by those to whom the works of any of these authors as a whole, must be a sealed book; and such *selections* will serve as inducements to excite the desire and awaken the curiosity of the reader, inducing him, perhaps, to draw more copiously from the original fountains. To such a purpose is the present volume dedicated.

The scientific world has, amongst its latest discoveries, found that association is necessary for the interchange of thought, and that men must work *together*, if they would trace things to their elements. It would be well if they would remember "how infinitely important a possession a simple truth is; and how trifling a thing is a mere *fact*, unless seen in the light of some important

truth." Now, a volume of *Laconics* is an association, at which the brightest minds of the best ages meet; they exchange their choicest thoughts freely, they have one only, one common, and one great end in view, namely—the discovery of truth. Here their minds are brought into contact, purified from the weakness of the world, the passions which degrade our race, and from the petty distractions of sect and party. These divided them in life, but let us remember how great and important were the subjects on which they all agreed, how trifling the matters about which they differed; and let us learn from them to agree in essentials, while we are divided upon minor and speculative points. If read in this spirit, these *Laconics* will tend to disperse prejudice, abate bigotry, and promote peace on earth, and good will among men.

THE MANUAL OF LACONICS.

1.

Self Love is the spring of all animal action. Nature has implanted it in animals with a twofold view; the good of the individual, and that of the species: and operates on them by a twofold impulse; an insupportable uneasiness attendant on its suppression, and a pleasurable sensation annexed to its gratification. In brutes, this motive to action, being under the sole direction of instinct, is in general uniform and evident. In man, instinct has been superadded to reason, and self-love becomes complex and mysterious. It is plain, from fact, that all animals are in some degree social; some of them (if we may so speak) living under monarchical, some oligarchical, others democratical, and the rest patriarchal government. The stifling or exerting the principle that thus unites them, has always its concomitant pain or pleasure. And instinct, where she is sole governess, impels them invariably and unerringly to Nature's end and their own good; which are always united, though not always absolutely the same. For example, animals eat to appease their hunger, or please their palate, they have no more view to sustenance than the sexes in their intercourse have to propagation. Men, too, so far as they act under instinct, act unerringly; when that leaves them, they have recourse to reason, which not being at all times nor in all persons, equally right and strong, does not always prompt to what is equally true and

just. Society is undoubtedly the interest of all mankind ; and though an universal government has never yet been, nor most probably ever will be formed, yet the wants of every man make him confederate with, and join himself to, some particular public. Now, as in order to the establishment of a state it is indispensably necessary to supersede some private rights, which are indeed compensated reflectively, though in a less obvious manner, this seems to produce cases wherein the good of the government and that of the subject clash. And certainly there are occasionally instances where the necessities of the commonwealth bear so hard on particular members as would give them a distaste to society, did not the uniting principle, the love of the species, the affection for the community of which they are a part, lighten the oppression, soothe the grievance, and, by benevolent reflection, even render it pleasurable. To actions deduced from this source, the self-love of the rest of the community (which reaps the benefit of these seeming self-sacrifices) ascribes extraordinary merit, annexes attendant glory, and calls them virtuous : which virtue, relatively to the kind, though it be highly meritorious, is yet not disinterested, because repaid by the reflex pleasure of the actor ; and may also be carried so far as to become irrational and vicious ; for “to be virtuous,” says Lord Shaftesbury, “is to have one’s affections right in respect of one’s self as well as of society.” So that virtue is found to be, not a disinterested benevolence towards the species, but of that sort which is its own reward ; not a boundless enthusiasm for the public, but the social affection conducted by reason. It is rational humanity ; or, *well regulated self love*.

And thus, as says Pope,

“True self love and social are the same.”—

Rochefoucault.

2. .

Hereditary Sin is not more extraordinary than hereditary jurisdiction.—*Zimmerman*.

3.

Remarks on Reading.—For general improvement, a man should read whatever his immediate inclination prompts him to; though, to be sure, if a man has a science to learn, he must regularly and resolutely advance. What we read with inclination makes a stronger impression. If we read without inclination, half the mind is employed in fixing the attention, so there is but half to be employed on what we read. I read Fielding's *Amelia* through without stopping. If a man begins to read in the middle of a book, and feels an inclination to go on, let him not quit it to go to the beginning. He may perhaps not feel again the inclination.—*Johnson*.

4.

The Duty of every one to aid in the Preservation of a Free Government.—If we are bound to protect a neighbour, or even an enemy, from violence, to give him raiment when he is naked, or food when he is hungry, much more ought we to do our part toward the preservation of a free government; the only basis on which the enjoyment of these blessings can securely rest. He who breaks the fetters of slavery, and delivers a nation from thralldom, forms, in my opinion, the noblest comment on the great law of love, whilst he distributes the greatest blessing which man can receive from man; but next to that is the merit of him, who, in times like the present, watches over the edifice of public liberty, repairs its foundations, and strengthens its cement, when he beholds it hastening to decay.—*Robert Hall*.

5.

Popular Instruction.—To instruct mankind in things the most excellent, and honour and applaud those learned men who perform this service with industry and care, is a duty, the performance of which must procure the love of all good men.—*Xenophon.*

6.

Justice.—We ought always to deal justly, not only to those who are just to us, but likewise with those who endeavour to injure us. And this too for fear lest by rendering them evil for evil, we should fall into the same vice. So we ought likewise to have friendship, that is to say, humanity and good will for all, who are of the same nature with us.—*Hierocles.*

7.

Health.—O blessed health ! thou art above all gold and treasure ; 'tis thou who enlargest the soul, and openest all its powers to receive instruction, and to relish virtue. He that has thee has little more to wish for ! and he that is so wretched as to want thee, wants every thing with thee.—*Sterne.*

8.

Fox Hunters.—Every county of Great Britain has one hundred or more of fox hunters, who roar instead of speak ; therefore if it be true, that we women are also given to a greater fluency of words than is necessary, sure she that disturbs but a room or a family, is more to be tolerated than one who draws together whole parishes and counties, and sometimes (with an estate that might make him the blessing and ornament of the world around him) has no other view and ambition, but to be an animal above

dogs and horses, without the relish of any one enjoyment which is peculiar to the faculties of human nature. I know it will here be said, that, talking of mere country squires at this rate, is, as it were, to write against Valentine and Orson. To prove any thing against the race of men, you must take them as they are adorned with education; as they live in courts, or have received instruction in colleges.—*Tatler*.

9.

Noble Sentiment.—The Creator does not intend that the greatest part of mankind should come into the world with saddles on their backs, and bridles in their mouths, and a few ready booted and spurred to ride the rest to death.—*Rembold*.

10.

Modern Criticism.—It is a singularity in morals, that criticism—which pre-supposes a spirit of toleration and candour in its professors—should have proved itself weak and incapable, precisely in those points where it ought to have been strongest. It has been weighed and found wanting, even in metal. It has been tested, and discovered to be dross. It is deficient, therefore, according to the standard, both in quality and quantity, both in sincerity and knowledge. Critics should be learned,—yet they are not; true,—yet they are not; modest,—alack for modesty! Amongst all the scribblers and blotters of paper who have said a thousand things worse than nothing,—amongst all the simpletons who have passed their lives in spoiling the foolscap which they deserved to wear, none are so impudent or worthless as the false critic. He is the true serpent who has stolen into the literary garden. He is the great enemy of knowledge.—*Reflector*.

11.

Iniquity of Equity.—Equity is a roguish thing ; for law we have a measure, we know what to trust to : equity is according to the conscience of him that is chancellor, and as that is larger or narrower, so is equity. It is all one as if they should make the standard for the measure we call a foot, a chancellor's foot. What an uncertain measure would this be ! One chancellor has a long foot, another a short foot, a third an indifferent foot : it is the same thing in the chancellor's conscience.—*Selden.*

12.

Poverty is, except where there is an actual want of food and raiment, a thing much more imaginary than real. The shame of poverty—the shame of being thought poor—it is a great and fatal weakness, though arising in this country, from the fashion of the times themselves.—*Cobbett.*

13.

The doing to others, as others should do to us.—How are we to behave to our *fellow creatures* ? How must we answer it ? What rules shall we lay down ? Shall we say we ought to spare the effusion of *human blood* ? How small a matter it is not to hurt him whom we are bound by *every obligation* to do all the good in our power. A prodigious merit indeed, if man is kind and gentle to his fellow man ! we are all limbs of *one great body*. Nature produced us with *mutual love*, and made us social. According to her laws it is a more wretched thing to do an injury, than to suffer death.—*Seneca.*

14.

War.—We punish murders and massacres committed among private persons. What do we respecting the wars,

and the glorious crime of murdering whole nations? Here avarice and cruelty know no bounds; barbarities are authorised by decrees of the senate and votes of the people; and enormities, forbidden in private persons, are ordered and sanctioned by legislators. Things which if a man had done in his private capacity, they would have paid for with their lives. The very same things we extol to the skies, when they do them with their regimentals on their backs.—*Seneca.*

15.

Popular Commotion is always to be dreaded, because bad men always arise to mislead its efforts: how desirable it is that it may be prevented, by conciliatory measures, by timely concession of rights, by redress of grievances, by reformation of abuses, by convincing mankind that government have no other object than faithfully to promote the comfort and security of individuals, without sacrificing the solid happiness of living men to *national glory*, or *royal magnificence*.—*Knox.*

16.

Slow Progress of the Sciences.—One of the chief causes that has obstructed the advancement of the sciences, has been an inattention to the principal end which should be kept in view in their cultivation: the end I mean is public utility, or what contributes to the convenience and happiness of life. Instead of attending to this, most men have no other object in the pursuit of knowledge, but to gratify a transient curiosity, or to give a variety to their amusements, or to serve the purpose of vanity and ostentation, or to gain a subsistence in the profession they live by. Perhaps there never was a science that has suffered so much as medicine, by the neglect of its ultimate end and

purpose, which was to preserve health, to prolong life, and to cure diseases. It has, indeed, made the slowest progress of any of the useful and practical arts ; not surely, from any deficiency of genius in physicians, but rather from exuberance, or misapplication of genius ; nor yet from want of erudition, for no profession can boast of more men eminent for every branch of useful and polite literature, than physic. They have not only cultivated, with the greatest success, every science intimately connected with their own profession ; such as anatomy, botany, chemistry, and the various branches of natural history, but have often distinguished themselves as poets, mathematicians, and philosophers. Yet how few physicians can we name, who either by their genius or industry, have advanced the practical part of their own profession ; how many, on the contrary, could we name, who have corrupted it, by the sportings of their own imaginations, dignified with the name of philosophy ; and even checked the slow improvement, which time must naturally bring to every art founded on observation and experience.—*Gregory.*

17.

Acquisition of Wealth.—It appears to us nearly as hard for him who devotes his time to the acquisition of riches, to be perfectly upright and honourable through the whole course of a long life, as for a “camel to go through the eye of a needle.” The man who receives a fortune by inheritance has every opportunity to cultivate and cherish his virtuous inclinations ; but the man who sets out in life without wealth, is beset by temptations on every side, that urge him on to the acquisition of money, by means both illicit and unwarrantable. He sees that property procures pleasure, attention, and respect. He wishes for pleasure : he wishes for a distinguished situation among his species :

and in order to obtain things so desirable, he immediately sets about the business of accumulation. If he be able to subdue his love of pleasure, and think proper to take the plain beaten path of industry, he may get rich; but his temper and disposition will be changed. He acquires his wealth with difficulty; and we always love the product of our attention and labour. He is now a rich man; but the finer feelings and nobler sentiments of his mind are absolutely eradicated: that generous disregard of self, and that enthusiasm in the cause of virtue have disappeared.

A fortune is not to be made *at once* by industry; it is made up by the daily accession of *small sums*. Small sums, therefore, become an object of importance to the industrious man. He values them highly. And the man who sets a high value on small sums may possibly adhere to the dead letter of honesty; but he has lost that *nobility of the heart*, for which nothing can be a sufficient compensation. A minute attention to trifles has narrowed and contaminated his mind. He must be shut out from the congregation of those who are clothed in the *white raiment of pure unsullied honour*: he is unclean.—*The Savage*.

18.

Sovereignty of the People.—I could have wished to have been born in a country where the sovereign and the people have only one interest—where all the movements of the political machine tend to the common good; which can only happen where the sovereign and the people are one.—*Rousseau*.

19.

Peculiarities in the Human Animal Economy.—In the diversity of the regions which he is capable of inhabiting, the lord of the creation holds the first place among

animals. His frame and nature are stronger and more flexible than those of any other creature; hence he can dwell in all situations on the surface of the globe. The neighbourhood of the pole and equator, high mountains and deep vallies are occupied by him; his strong but pliant body bears cold, heat, moisture, light or heavy air; he can thrive any where, and runs into less remarkable varieties than any other animals which occupy so great a diversity of abodes: a prerogative so singular that it must not be overlooked.

The situations occupied by our species in the present times extend as far as the known surface of the earth. The Greenlander and Esquimaux have reached between 70° and 80° of north latitude, and Danish settlements have been formed in Greenland in the same high latitude. Three Russians lived between six and seven years on Spitzbergen, between 77° and 78° N. L. The negro lives under the equator, and all America is inhabited even to Terra del Fuego. Thus we find that man can exist in the hottest and coldest countries of the earth.—*Lawrence's Lectures on Man.*

20.

The Passions.—

Pleasures are ever in our hands or eyes,
 And when in act they cease, in prospect rise;
 —All spread their charms, but charm not all alike;
 On diff'rent senses diff'rent objects strike;
 Hence diff'rent passions more or less inflame,
 As strong or weak, the organs of the frame;
 And hence one master passion in the breast,
 Like Aaron's Serpent, swallows all the rest.—

Pope's Essay on Man.

21.

Education.—In the education of children, there is nothing like alluring the appetites and affection; otherwise you make so many asses laden with books, and by virtue of the lash, give them their pocket full of learning to keep; whereas, to do well, you should not only lodge it with them, but make them espouse it.—*Montaigne.*

22.

Death.—Death is a part of life. It is nothing more than the negation of life. If life, therefore, be no general good, death is no general evil. Who shall decide it? Not women and children, but wise men. Thales, the chief of the sages, held life and death as things indifferent. Socrates, the greatest of all philosophers, speaks of death as a deliverance; and so does Cicero; and Solomon, who had tasted all the sweets of life condemns the whole as vanity and vexation.—*Fielding.*

23.

Happiness.—Happiness consists in the multiplicity of agreeable consciousness. A peasant has not a capacity for having *equal* happiness with a philosopher: they may be equally *satisfied*, but not equally *happy*. A small drinking glass and a large one may be equally full, but the larger one holds more than the smaller.—*Dr. S. Johnson.*

24.

Bribery.—The Spartans were the only people that for a while seemed to disdain the love of money: but the contagion still spreading, even they at last yielded to its allurements, and every man sought private emoluments, without attending to the good of his country. "That which has been is that which shall be!"—*Bishop Horne.*

25.

Ridicule,—which chiefly arises from pride, a selfish passion, is but at best a gross pleasure, too rough an entertainment for those who are highly polished and refined.—*Lord Kaimes*.

26.

The Jews.—The Jews exhibit one of the most striking instances of national formation, unaltered by the most various changes. They have been scattered for ages over the face of the whole earth ; but their peculiar religious opinions and practices have kept the race uncommonly pure ; accordingly, their colour and their characteristic features are still the same under every diversity of climate and situation.—*Lawrence's Lectures*.

27.

Judgments.—When misfortunes happen to such as dissent from us in matters of religion, we call them judgments ; when to those of our own sect we call them trials ; when to persons neither way distinguished, we are content to impute them to the settled course of things.—*Shenstone*.

28.

Eloquence.—Great is the power of eloquence ; but never is it so great as when it pleads along with nature, and the culprit is a child strayed from his duty, and returned to it again with tears.—*Sterne's Sermons*.

29.

Imposture.—It generally happens that when danger attends the discovery and profession of the truth, the prudent are silent, the multitude believe, and impostors triumph.—*Mosheim*.

30.

Gaming.—It is possible that a wise and good man may be prevailed on to game; but it is impossible that a professed gamester should be a wise and good man.—*Lavater*.

31.

A good Conscience is more to be desired than all the riches of the East. How sweet are the slumbers of him, who can lie down on his pillow and review the transactions of every day, without condemning himself! A good conscience is the finest opiate. *Nemo malus felix.*—*Knox's Winter Evenings*.

32.

One of the Uses of History.—The villain who has imposed on mankind by his power or cunning, and whom experience could not unmask for a time, is unmasked at length; and the honest man who has been misunderstood or defamed, is justified before his story ends. Or if this does not happen,—if the villain dies with his mask on, in the midst of applause, and honour, and wealth, and power, and if the honest man dies under the same load of calumny and disgrace under which he so undeservedly lived, driven perhaps into exile and exposed to want,—yet we see historical justice executed; the name of the one branded with infamy, and that of the other celebrated with panegyric to succeeding ages.—*Bolingbroke*.

33.

Memory.—*An Anecdote.*—A Gentleman had so bad a memory, and so circumscribed, that he scarce knew what he read. A friend knowing this, lent him the same book to read, seven times over; and being asked afterwards, how he liked it; replied “I think it is an admirable pro-

duction; but the author sometimes repeats the same things."—*Thiebault.*

34.

Natural History of Man.—In the external conformation of man, we immediately remark his upright stature, that majestic attitude, which announces his superiority over all the other inhabitants of the globe. He is the only being adapted by his organization to go erect.

It may appear a sufficient proof of the upright attitude and biped progression being natural to our species, that such has been the invariable practice of all nations in all ages of the world; that no people, no tribe, nor even any individual in a healthy condition has been known to do otherwise.—*Lawrence's Lectures.*

35.

Ancient Customs.—Their origin is commonly unknown; for the practice often continues when the cause has ceased, and concerning superstitious ceremonies it is in vain to conjecture; for what reason did not dictate reason cannot explain.—*Dr. Johnson.*

36.

The Limits of Civil Authorities defined.—When a nation forms a government, it is not wisdom, but *power*, which they place in the hands of the magistrate; from whence it follows, his concern is only with those objects which *power* can operate upon. On this account the administration of justice, the protection of property, and the defence of every member of the community from violence and outrage, fall naturally within the province of the civil ruler, for these may be all accomplished by *power*; but an attempt to distinguish truth from error, and to counten-

ance one set of opinions to the prejudice of another, is to apply power in a manner mischievous and absurd.—*Rev. Robert Hall.*

37.

Silence—Is one of the great arts of conversation, as allowed by Cicero himself, who says, “there is not only an art, but an eloquence in it;” and this opinion is confirmed by a great modern, Lord Bacon.—For a well bred woman may easily and effectually promote the most useful and elegant conversation, without speaking a word. The modes of speech are scarcely more variable than the modes of silence.—*Dr. Blair.*

38.

Inward Blindness.—Talk to a blind man—he knows he wants the sense of sight, and willingly makes the proper allowances. But there are certain internal senses, which a man may want, and yet be wholly ignorant that he wants them. It is most unpleasant to converse with such persons on subjects of taste, philosophy, or religion. Of course there is no *reasoning* with them, for they do not possess the facts on which the reasoning must be grounded. Nothing is possible, but a naked dissent, which implies a sort of unsocial contempt; or what a man of kind disposition is very likely to fall into, a heartless tacit acquiescence, which borders too nearly on duplicity.—*Coleridge.*

39.

Character of Hobbes.—He was frank, civil, and communicative of what he knew,—a good friend, a good relation, charitable to the poor, a great observer of equity, and had no desire of gathering wealth. “This last quality,” says Bayle, “is a favourable prejudice for the good-

ness of his life." For a man who had lived so long (till ninety-one) his reading was inconsiderable. He said himself, if he had bestowed so much time on reading as other men of letters, he should have been as ignorant as they!

40.

Voltaire's Character of Cromwell.—Cromwell is described as a man who was an impostor all his life. I can scarcely believe it. I conceive that he was at first an enthusiast, and that he afterwards made his fanaticism instrumental to his greatness. An ardent novice at twenty often becomes an accomplished rogue at forty. In the great game of human life, men begin with being dupes, and end in becoming knaves. A statesman engages as his almoner a monk, entirely made up of the details of his convent—devout, credulous, awkward, perfectly new to the world: he acquires information, polish, finesse, and supplants his master.—*Philosophical Dictionary.*

41.

Powers of Memory.—The powers of memory are twofold. They consist in the actual reminiscence or recollection of past events, and in the power of retaining what we have learned, in such a manner that it can be called into remembrance as occasions present themselves, or circumstances may require.—*Cogan.*

42.

Government of Temper.—Every human creature is sensible of the propensities to some infirmity of temper, which it should be his care to correct and subdue, particularly in the early period of life; else, when arrived at a state of maturity, he may relapse into those faults which were originally in his nature, and which will require to be

diligently watched and kept under, through the whole course of life ;—since nothing leads more directly to the breach of charity, and to the injury and molestation of our fellow-creatures, than the indulgence of an ill temper.—*Dr. Blair.*

43.

The Stoics taught that happiness was only to be found in the practice of virtue. They denied that health, reputation, and riches were, properly speaking, *good* ; and they contended that poverty, ignominy, and pain were not *evils*. “Virtue alone,” said their founder, “is sufficient to happiness ; and the wise man may enjoy it at all times, be his condition what it may.”

Zeno is said to have died at the age of ninety-eight years, having never experienced any sickness or indisposition whatever.—Had Zeno been the victim of pain, reproach, and poverty, would he have taught that these things were not evils ?—*The Savage.*

44.

Education.—Accustom a child as soon as it can speak, to narrate his little experiences, his chapter of accidents ; his griefs, his fears, his hopes : to communicate what he has noticed in the world without, and what he feels struggling in the world within. Anxious to have something to narrate, he will be induced to give attention to objects around him, and what is passing in the sphere of his instruction, and to observe and note events will become one of his first pleasures : and this is the groundwork of a thoughtful character.—*Educational Magazine for October, 1835.*

45.

Punishment of Fanaticism.—Painful and corporeal pun-

ishments should never be applied to fanaticism ; for, being founded on pride, it glories in persecution. Infamy and ridicule only should be employed against fanatics : if the first, their pride will be overbalanced by the pride of the people ; and we may judge of the power of the second, if we consider that even truth is obliged to summon all her force when attacked by error armed by ridicule. Thus, by opposing one passion to another, and opinion to opinion, a wise legislator puts an end to the admiration of the populace, occasioned by a false principle, the original absurdity of which is veiled by some well-educated consequences.

This is the method to avoid confounding the immutable relations of things, or opposing nature ; whose actions not being limited by time, but operating incessantly, overturn and destroy all those vain regulations which contradict her laws. It is not only in the fine arts that the imitation of nature is the fundamental principle ; it is the same in sound policy, which is no other than the art of uniting and directing to the same end the natural and immutable sentiments of mankind.—*Beccaria*.

46.

Modes of generating the Love of Excelling.—If children are intended for holy orders, we set before them some eminent orator, whose fine preaching has made him the admiration of the age, and carried him through all the dignities and preferments of the church. We encourage them to have these honours in their eye, and to expect the reward of their studies from them.—If the youth is intended for a trade, we bid him look at all the rich men of the same trade, and consider how many now are carried about in their stately coaches, who began in the same low degree as he now does. We awaken his ambition, and endeavour to give his mind a right turn, by often telling him how very

rich such and such a tradesman died. If he is to be a lawyer, then we set great counsellors, lords, judges, chancellors, before his eyes ; we tell him what great fees and great applause attend fine pleading ; we exhort him to take fire at these things, to raise a spirit of emulation in himself, and to be content with nothing less than the highest honours of the long robe.—*Montagu.*

47.

Charles II. and Milton.—Charles II. and his brother James went to see Milton to reproach him, and finished a profusion of insults with saying—"You villain, your blindness is the visitation of Providence for your sins." "If Providence," replied the venerable bard, "has punished my sins with *blindness*, what must have been the crimes of your father, which it punished with death?"

48.

Corporeal and mental Gratification.—It is well known how small is the value of all the merely corporeal pleasures, when taken nakedly by themselves and without the addition of anything mental. The man who relishes most the pleasures of eating and drinking, flies from a solitary meal, and confesses that his enjoyment in it is reduced to little. Of the pleasures of love, we see that the bodily part is little valued when stripped of the mental, and that it is only the lowest of our species, who are found to be seriously under its influence.—*London Review, No. 4.*

49.

Respect paid to the Aged by the Lacedemonians.—There was a custom among the Lacedemonians, dictated by nature, and approved of by morality, which more polished nations have admired, but never imitated. I allude to

the respect paid by the Spartans to age. Neither wealth nor titles were esteemed at Lacedemon; and therefore all the affections and propensities of men flowed in their natural channels. Age was venerated, and therefore youth was tractable. Experience was consulted, and therefore wisdom was practised. The aged and infirm were respected, and therefore the young and the middle-aged looked forward with satisfaction, and without fear, to the decline of years. To give one hour of comfort to the pale victim of adversity, and to cheer with one transient gleam of joy the evening of life, ought surely to be among the pleasures, as they are among the duties of humanity.—*Sir W. Drummond.*

50.

Rules to guard against Anger.—It is said concerning Julius Cæsar, that, upon any provocation, he would repeat the Roman alphabet before he suffered himself to speak, that he might be more just and calm in his resentments. The delay of a few moments has set many seeming affronts in a juster and kinder light; it has often lessened, if not annihilated, the supposed injury, and prevented violence and revenge.—*Watt's Doctrine of the Passions.*

51.

Zealous Men are ever displaying to you the strength of their belief, while judicious men are showing you the grounds of it.—*Shenstone's Essays.*

52.

The Liberty of the Press is attended with so few inconveniences, that it may be claimed as the common right of mankind, and ought to be indulged them in almost every

government. We need not dread from this liberty any such ill consequences as followed the harangues of the popular demagogues of Athens and tribunes of Rome. A man reads a book or pamphlet alone, and coolly: there is none present from whom he can catch the passion by contagion: he is not hurried away by the energy of action: and should he be wrought up to ever so seditious a humour, there is no violent resolution presented to him by which he can immediately vent his passion. The liberty of the press, therefore, however abused, can scarce ever excite popular tumults or rebellion. And as to those murmurs or secret discontents it may occasion, it is better they should get vent in words, that they may come to the knowledge of the magistrate before it be too late, in order to his providing a remedy against them. Mankind, it is true, have always a greater propension to believe what is said to the disadvantage of their governors, than the contrary: but this inclination is inseparable from them, whether they have liberty or not; a whisper may fly as quick, and be as pernicious as a pamphlet; nay, it will be more pernicious, where men are not accustomed to think freely, or to distinguish truth from falsehood.—*Hume.*

53.

No Innovation.—To say all *new* things are bad, is as much as to say all things are bad, or at any event, at their commencement; for of all the old things ever seen or heard of, there is not one that was not once new. Whatever is now *establishment* was once *innovation*. He who on this ground condemns a proposed measure, condemns in the same breath whatsoever he would be most adverse to be thought to disapprove.—He condemns the Revolution, the Reformation, the assumption made by the House of Commons of a part in the penning of the laws in the

reign of Henry VI., the institution of the House of Commons itself in the reign of Henry III. ; all these he bids us regard as the sure forerunners of the monster Anarchy, but particularly the birth and first efficient agency of the House of Commons ; an innovation, in comparison of which all others, past or future, are for efficiency, and consequently mischievousness, but as grains of dust in the balance.—*Bentham*.

54.

Familiarity with Inferiors.—I should commend a soul of several stories, that knows both how to bend and slacken itself, that finds itself at ease in all conditions of fortune, that can discourse with a neighbour of his building, hunting, or any little contention betwixt him and another ; that can chat with a carpenter or gardener with pleasure. I envy them who can render themselves familiar with their own attendants ; and dislike the advice of Plato, that men should always speak in a magisterial tone to their servants, whether men or women, without being sometimes facetious and familiar. For, besides my reason, 'tis inhuman and unjust, to set so great a value upon this prerogative of fortune.—*Montaigne*.

55.

The Patriot cannot be bought ; every Demagogue has his price.—When Alexander sent Phocion one hundred talents, Phocion asked his messengers why Alexander gave him such a great reward above all the other citizens of Athens ? “ Because,” said they, “ he esteemeth thee alone to be a good and honest man.” “ Let me then,” replied Phocion, “ be what I seem.”—Charles the Second sent Lord Treasurer Danby to Andrew Marvel, with offers of protection : the lord treasurer found him in one of the

little courts of the Strand, and assured him that he was expressly sent from his majesty, to know what he could do to serve him. "It is not in his majesty's power to serve me," said Mr. Marvel jocularly; when the lord treasurer answered, "that his majesty, from the just sense he had of his merit alone, desired to know whether there was any place at court he would be pleased with?" To which he replied, "that he could not with honour accept the offer, since if he did, he must be either ungrateful to the king in voting against him, or false to his country in supporting the measures of the court; the only favour, therefore, which he begged of his majesty was, that he would esteem him as dutiful a subject as any he had, and acting more truly in his proper interest while thus he refused his offers, than he possibly could do should he accept them."

Montagu's Essays.

56.

Titles and Nobility.—There are a set of men in all the states of Europe, who assume, from their infancy, a pre-eminence independent of their moral character. The attention paid them, from the moment of their birth, gives them the idea that they are formed for command; they soon learn to distinguish themselves as a distinct species, and being secure of a certain rank and station, take no pains to make themselves worthy of it. To this institution we owe so many indifferent ministers, ignorant magistrates, and bad generals.—*Abbé Raynal.*

57.

Honesty and Honour.—The principal, if not the only, difference betwixt honesty and honour, seems to lie in their different motives: the object of the latter being reputation; and of the former duty.—*Anon.*

58.

Advice on Marriage.—The best time for marriage will be towards thirty, for as the younger times are unfit, either to choose or to govern a wife and family, so, if thou stay long, thou shalt hardly see the education of thy children, who, being left to strangers, are in effect lost: and better were it to be unborn than ill-bred; for thereby thy posterity shall either perish, or remain a shame to thy name and family.—*Sir W. Raleigh, to his Son.*

5.

A Busy Man—is one that seems to labour in every man's calling but his own; and like *Robin Goodfellow* does any man's drudgery that will let him. He is like an ape, that loves to do whatsoever he sees others do; and is always busy as a child at play. He is a great undertaker, and commonly as great an under performer. His face is like a lawyer's buxom boy, that has always business in it; and as he trots about, his head travels as fast as his feet. He covets his neighbours' business, and his own is to meddle, not do. He is very lavish of his advice, and gives it freely because it is worth nothing, and he knows not what to do with it himself. He is a common barrator for his pleasure, that takes no money, but pettifogs gratis. He is very inquisitive after every man's occasions, and charges himself with them like a public notary. He is a great overseer of state affairs, and can judge as well of them before he understands the reasons as afterwards. He is excellent at preventery, in conveniences, and finding out remedies when it is too late; for, like prophecies, they are never heard of till it is to no purpose. He is a great reformer, always contriving at expedients, and will press them with so much earnestness, as if himself and every man he meets, had power to impose them on the nation. He is

always giving aim to state affairs, and believes that by screwing of his body, he can make them shout which way he pleases. He inquires into every man's history, and makes his own commentaries upon it, as he pleases to prey it. He wonderfully affects to seem full of employment, and borrows men's business only to put on and appear in, and then returns it only a little worse. He frequents all public places, and, like a pillar in the old exchange, is hung with all men's business both public and private, and his own is only to expose them. He dreads nothing so much as to be thought at leisure, though he is never otherwise, for though he be always doing, he never does anything.—*Butler*.

60.

Calumny made useful.—I am beholden to calumny, that she hath so endeavoured and taken pains to belie me. It shall make me set a surer guard on myself, and keep a better watch upon my actions.—*Ben Jonson*.

61.

Economy is one of the chief duties of a state, as well as of an individual. It is not only a great virtue in itself, but it is the parent of many others. It preserves men and nations from the commission of crime and the endurance of misery. The man that lives within his income, can be just, humane, charitable, and independent. He who lives beyond it, becomes, almost necessarily, rapacious, mean, faithless, contemptible. The economist is easy and comfortable; the prodigal, harassed with debts, and unable to obtain the necessary means of life. So it is with nations. National character, as well as national happiness, has, from the beginning of the world to the present day, been sacrificed on the altar of profusion.—*Spectator's Key*.

62.

The Love of Excelling.—This passion always chooses to move alone in a narrow sphere, where nothing noble or important can be achieved, rather than join with others in moving mighty engines, by which much good might be effected. Where did ambition ever glow more intensely than in Cæsar? whose favourite saying, we are told, was, that he would rather be the first man in a petty village than the second in Rome. Did not Alexander, another madman of the same kind, reprove his tutor Aristotle for publishing to the world those discoveries in philosophy he would have reserved for himself alone?—*Tucker.*

63.

Government.—No government ought to own that it exists for the purpose of checking the prosperity of its people, or that there is such a principle involved in its policy.—*Burke.*

64.

Names and Titles.—Would it not be better for ambitious mortals to endeavour to convert their own name into a title of dignity, than to be ambitious of usurping a barbarous distinction, to which they have no claim? Cæsar was the name of a man, but became a title of the most dignified nature. Who knows but some enterprising genius may spring up in the western world and convert his name into a title that will be remembered for ever?

The Indians give names to their children in infancy, but that Indian would sink into absolute contempt, who should not acquire to himself a *new name*, by his success in hunting, or his exploits in war. Now, would the polished citizens of the United States condescend to learn something useful from the savage inhabitants of the wilderness

we think they might adopt this custom with the greatest propriety. Let every man be reckoned utterly contemptible who shall not acquire a new name before he be thirty years of age.

If he have performed any remarkable action, let his name be taken from that. If he have not at all distinguished himself by any single exploit, it is probable there will be discoverable some prominent traits in his character from which he may be designated. The new appellation would become a title of honour to the virtuous, and a mark of opprobrium and disgrace to the vicious.

Exempli gratia: if a man discovered a great inclination to indulge in the pleasures of the table, and this propensity became the leading trait in his character, we see no reason why he should not be denominated "The Glutton." Such should be the name of the man who may be said "to live that he may eat." But should the glutton discover an extensive acquaintance with the art of preparing viands, we think he ought to be honoured with the appellation of "Cook." This title should be given to those gentlemen who distinguish themselves by learned disquisitions on the nature of custard, or can enumerate the ingredients that enter into the composition of a pudding. Adepts in the science of preparing turtle soup, and those whose intelligence enables them to descant learnedly on the manner of giving to oysters the most exquisite flavour, should likewise be distinguished by the same designation.

If such a plan as this were adopted, instead of the unmeaning names now in use, we should hear of "Drunkard," "Swindler," "Romancer," &c. There might likewise be established, under the superintendence of government, a college of heralds for the purpose of giving appropriate ensigns armorial to every one, on the completion of his thirtieth year; but, *ne quid nimis*.—*The Savage*.

65.

Punishment of Sin.—Punishment has in it the notion of a remedy, and has the place of a mean not of an end. Now, as no more of a mean is to be designed than what is necessary to the end, and a mean is considerable only as it has a relation to the end ; therefore, if the sinner repents, there can be no necessity for punishment, for the end is obtained without it; and there is nothing in punishment (save as a mean) in which goodness can take content.—*Whichcote.*

66.

On Government.—There is not perhaps in human affairs anything so unaccountable as the indignity and cruelty with which the far greater part of mankind suffer themselves to be used under pretence of government: and some men falsely persuading themselves that bad governments are advantageous, as most conducing to gratify their ambition, avarice, and luxury, set themselves with the utmost art and violence to procure their establishment. By such men, almost all the world has been trampled under foot and subjected to tyranny, for want of understanding by what means and methods they were enslaved ; for though mankind take great care and pains to instruct themselves in other arts and sciences, yet very few apply themselves to consider the nature of government ; an enquiry so useful and necessary both to magistrate and people.—Nay, in most countries, the acts of state being altogether directed either to enslave the people or to keep them under slavery, it is become almost everywhere a crime to reason about matters of government. But if men would bestow a small part of the time and application they throw away upon curious and useless studies, in perusing those excellent rules and examples of government which the ancients have left

us, they would soon be enabled to discover all such abuses and corruptions as tend to the ruin of public societies. If any man, however, in compassion to the miseries of a people, should endeavour to disabuse them in any thing relating to government, he would certainly incur the displeasure, and perhaps be pursued by the rage of those, who think they find their account in the oppression of the world,—but will hardly succeed in his endeavours to undeceive the multitude: for the generality of all ranks of men, are cheated by words and names, and provided the ancient terms and forms of any government be retained,—(let the nature of it be ever so much altered,)—they continue to dream that they still enjoy their former liberty, and are not to be awakened till it prove too late.

Andrew Fletcher.

67.

Health and long Life.—Whether long life be a blessing or not God Almighty alone can determine, who alone knows what length it is like to run, and how it is like to be attended. Socrates used to say, that it was pleasant to grow old with good health and a good friend; and he might have reason: a man may be content to live while he is no trouble to himself or his friends; but after that, it is hard if he be not content to die. I knew and esteemed a person abroad, who used to say, a man must be a mean wretch who desired to live after threescore years old. But so much, I doubt, is certain; that in life, as in wine, he that will drink it good, must not draw it to the dregs. Where this happens, one comfort of age may be, that whereas younger men are usually in pain whenever they are not in pleasure; old men find a sort of pleasure whenever they are out of pain; and as young men often lose or impair their present enjoyments by craving after what is to come, by vain

hopes, or fruitless fears, so old men relieve the wants of their age by pleasing reflections upon what is past. Therefore, men, in the health and vigour of their age, should endeavour to fill their lives with reading, with travel, with the best conversation, and the worthiest actions, either in public or private stations; that they may have something agreeable left to feed on when they are old, by pleasing remembrances.—*Sir W. Temple.*

68.

Ingenious Speculation.—We are accustomed to take it for granted that all creatures are living at one and the same rate, or that they are *going by our clock*; whereas in fact, if we duly consider the analogies of the system of nature, we shall see reason to conjecture that, while perhaps some species of animals are living much slower than ourselves, others may be living inconceivably faster. It is by no means unphilosophical to imagine that the ephemera of a summer's noon, which we are apt to pity as short lived, may, in the compass of their few sunny hours, be running through a century of joyous sensations; and if the microscope, which exposes to our view the vivacious tenants of a drop of water, had the power also of laying open the whirl of the sentient faculty of these tribes, it might appear, to our amazement, that the busy history of a thousand years, is compacted into their life of a day or an hour, so that the diminitiveness of their visible organs is even less astonishing than the compression of their consciousness.—*Physical Theory of another Life.*

69.

Sneerers.—The most insignificant people are the most apt to sneer at others. They are safe from reprisals, and have no hope of rising in their own esteem but by lowering

their neighbours. The severest critics are always those who have either never attempted, or who have failed in original composition.—*Hazlitt*.

70.

What Pleasure it is to pay One's Debts!—I remember to have heard Sir T. Lyttleton make the same observation. It seems to flow from a combination of circumstances, each of which is productive of pleasure. In the first place it removes that uneasiness which a true spirit feels from dependence and obligation. It affords pleasure to the creditor, and therefore gratifies our social affection. It promotes that future confidence, which is so very interesting to an honest mind: it opens a prospect of being readily supplied with what we want on future occasions: it leaves a consciousness of our own virtue: and it is a measure we know to be right, both in point of justice and of sound economy. Finally, it is the main support of simple reputation.

Shenstone.

71.

Time, the most precious of all possessions, is commonly the least prized. It is, like health, regretted when gone, but rarely improved when present. We know it is irrecoverable, yet throw it wantonly away. We know it is fleet, yet fail to catch the current moment. It is the space of life, and while we never properly occupy its limits, we nevertheless murmur at their narrowness. It is the field of exertion, and while we continually leave it fallow, we yet sorrow over our stunted harvest.

The most listless are, however, those that are most ready to cry "What is life?" As the Chinese, who, unable to wind up the watch threw it aside, exclaiming, "It is dead." Energy knows that time, like the invested talent, pays a large per centage on its employment. Johnson and God-

win both speak of the sufficiency of time, and have given immortal evidence to attest the truth. Erasmus, it is recorded, composed "The Praise of Folly" on horseback, during a journey in Italy. Of such men we may say, as the poet does of Shakspeare, that—

"Panting time toils after them in vain."

They gain on his march, and he never overtakes them ; it is the sluggard he passes with contempt, and leaves to oblivion.

"I measure life," says Mrs. Barbauld, "by life's employment." By such admeasurement, many minors have earned the meed the centenarian has missed. Few of the great works of genius have grown amid luxurious and abundant leisure ; they have, in general, been the product of laborious effort in the intervals of less congenial toils ; during the pauses of dull drudgery, enjoined by necessity and exacted by avarice, they have been elaborated amid neglect, anxiety, and privation. They that have spread light through the world had often scarcely oil for the lamp by which they worked : they that have left imperishable records of their mind, had often little to support the body, and gave forth the incense, in which knowledge is embalmed "in self consuming flames."

All that have obtained for themselves great and permanent reputation, have won and secured it by patient and persevering labour : by treating time not as a waste land fit only for the stubble and the goose, but as a true estate, of which no corner is to be left uncultivated. Locke carried his note-book in his pocket, to catch the scintillations of even common conversation. Pope employed the wakeful moments of the night. They felt as did Arnault, when he replied to the objection of Nicole, who on a new work being proposed, said—"We are now old, is it not time we should rest?"—"Rest!" exclaimed Arnault, "*have we not*

all eternity to rest in ?" Hear how Hazlitt, in the green vigour of his genius, speaks to us from his grave—"The more people do, the more they can do. He that does nothing renders himself incapable of doing anything. While we are executing one work, we are preparing ourselves to undertake another."

He that neglects time, time will neglect. The idler, like the idiot, stands in the lowest scale of humanity, morally considered, even lower ; for indolence wastes : but imbecility waits : the one abandons himself, the other has been abandoned. The stream of time is fraught with golden sand ; but it flings to the idler nothing but its froth, and he falls like " the fat weed on Lethe's stream," without ever having flourished.—*M. L. G.*

72.

Cant.—In these days the grand *primum mobile* of England is CANT,—*cant political, cant religious, cant moral*, but always CANT,—a thing of words, without the smallest influence upon one's actions. The English being no wiser, no better, and much poorer, and divided amongst themselves, as well as far less moral than they were before the prevalence of this verbal decorum.—*Lord Byron.*

73.

Compliments.—Though all compliments are lies, yet because they are known to be such, nobody depends on them : so there is no hurt in them, you return them in the same manner you receive them, yet it is best to make as few as one can.—*Lady Gethin.*

74.

Superstition ably reprov'd.—Diagoras, surnamed the Atheist, being on shipboard, and in danger of wreck, the

sailors were disposed to attribute the storm to the presence of so impious a person, on which he pointed to other vessels in the same danger, and asked if he were aboard all of them.—*Anon*

75.

Assistance.—Those who are constrained to solicit for assistance are really to be pitied; those who receive it without, are to be envied; but those who bestow it unasked, are to be admired.—*Zimmerman*.

76.

The Character of the true Philosopher is to hope all things not impossible, and to believe all things not unreasonable. He who has seen obscurities which appeared impenetrable in physical and mathematical science suddenly dispelled, and the most barren and unpromising fields of inquiry converted, as if by inspiration, into rich and inexhaustible springs of knowledge and power, on a simple change of one point of view, or by merely bringing to bear on them some principle which it never occurred before to try, *will surely be the very last to acquiesce in any dispiriting prospects of either the present or future destinies of mankind*; while, on the other hand, the boundless views of intellectual and moral, as well as material relations, which open on him on all hands in the course of these pursuits, the knowledge of the trivial place he occupies in the scale of creation, and the sense continually pressed upon him of his own weakness and incapacity to suspend or modify the slightest movement of the vast machinery he sees in action around him, must effectually convince him, that *humility of pretension*, no less than *confidence of hope*, is what best becomes his character.—*Herschel*.

77.

Solitude.—Crowded towns and busy societies may delight the unthinking and the gay, but solitude is the best nurse of wisdom.

In solitude the mind gains strength, and learns to lean upon herself; in the world it seeks or accepts of a few treacherous supports—the feigned compassion of one—the flattery of a second—the civilities of a third—the friendship of a fourth—they all deceive, and bring the mind back to retirement, reflection, and books.—*Sterne's Letters.*

78.

General Run of Faculties.—Society is a more level surface than we imagine. Wise men or absolute fools are hard to be met with, as there are few giants or dwarfs. The heaviest charge we can bring against the general texture of society is, that it is common-place; and many of those who are singular, had better be common-place. Our fancied superiority to others is in some one thing, which we think most of, because we excel in it, or have paid most attention to it; whilst we overlook their superiority to us in something else, which they set equal and exclusive store by. This is fortunate for all parties. I never felt myself superior to any one, who did not go out of his way to affect qualities which he had not. In his own individual character and line of pursuit, every one has knowledge, experience, and skill:—and who shall say which pursuit requires most, thereby proving his own narrowness and incompetence to decide? Particular talent or genius does not imply general capacity. Those who are most versatile are seldom great in any one department; and the stupidest people can generally do something. The highest pre-eminence in any one study commonly arises from the

concentration of the attention and faculties on that one study. He who expects from a great name in politics, in philosophy, in art, equal greatness in other things, is little versed in human nature. Our strength lies in our weakness. The learned in books is ignorant of the world. He who is ignorant of books is often well acquainted with other things: for life is of the same length in the learned and the unlearned; the mind cannot be idle; if it is not taken up with one thing it attends to another through choice or necessity; and the degree of previous capacity in one class or another is a mere lottery.—*Hazlitt's Characteristics.*

79.

Capacity for Friendship.—We may often exercise a choice as to who shall be our companions, but we have little control over the circumstances out of which friendship grows; and, therefore, instances of its successful formation, though delightful to hear of, can seldom be held forth for imitation. Yet the experienced may do well to warn the warm-hearted and confiding not to rely implicitly on any man, however kind and generous may be his present conduct, if he do not possess, besides a naturally amiable disposition, a conscience regulated by principle, and an understanding clear of discernment, and too strong to be swayed by the opinions of a multitude, or,—what is not less influential on the weak-minded,—the vicissitudes of fortune.—*F. F.*

80.

Rules to guard against Anger.—Let your desires and aversions to the common objects and occurrences in this life be but few and feeble. Make it your daily business to moderate your aversions and desires, and to govern them

by reason. This will guard you against many a ruffle of spirit, both of anger and sorrow.—*Watts's Doctrine of the Passions.*

81.

Good in Evil.—There is a class of evils which afflict mankind, which are rightly called imaginary. It is not, however, disputed that their effects are real. What is the remedy? A resolute exercise of the judgment, for the disease has arisen from the improper ascendancy of the imagination. There is a reverse case; the evil is confessedly real, and it is felt but too painfully to be so. The mind, confined as within walls, is conscious of nothing but the present moment. Here the imagination is at fault, and the judgment is a sufferer by its undue depression. Otherwisc, it would be remembered that troubles no less than pleasures are transitory; that at some future time, when altered circumstances shall have left no trace of present annoyances, the latter shall be reflected on, even with a sort of pleasure, such as the traveller feels when he thinks of his hair-breadth escapes and perilous adventures. Is it not strange that admitting, as men do, the uses of adversity, and conscious as they are that their past troubles have yielded them good fruit subsequently, they cannot so project themselves into futurity as to be able to snatch from thence something of that reversionary interest which, by the same rule, may be expected to result from their actual evils!—*F. F.*

82.

Conversation.—If I were to choose the people with whom I would spend my hours of conversation, they should be certainly such as laboured no farther than to make themselves readily and clearly apprehended, and would

have patience and curiosity to understand me. To have good sense, and ability to express it, are the most essential and necessary qualities in companions. When thoughts rise in us fit to utter among familiar friends, there needs but very little care in clothing them.—*Steele*.

83.

Feats of Virtue.—In our judgment of men we are to beware of giving any great importance to occasional acts. By acts of occasional virtue, weak men endeavour to redeem themselves in their own estimation, vain men to exalt themselves in that of mankind. It may be observed that there are no men more worthless and selfish in the general tenour of their lives, than some who from time to time perform feats of generosity. Sentimental selfishness will commonly vary its indulgences in this way, and vain-glorious selfishness will breathe out into acts of munificence. But self-government and self-denial are not to be relied upon for any real strength, except in so far as they are found to be exercised in detail.—*The Statesman*.

84.

Influence of Property.—Property ought to have its influence, and sweet indeed might be the uses of that influence in teaching the ignorant, in delivering the poor from the fangs of the oppressor, in binding up the broken-hearted, in visiting the widow and the fatherless. These are the influences which, in some measure, might atone to mankind for the evils which property, as now recognised, inflicts upon them. But if property will pervert its influence to effect the moral degradation and political enthrallment of those to whom it owes its value—if it will accumulate only to corrupt and crush, let it beware lest its “rights” and influence be deemed incompatible with

the anterior rights of man; and, by producing general disgust at the present arrangement of society, long before its members are fitted for a better, endanger those rights which at present it is permitted to have.

85.

Fine Sense.—If things were put in a true light, and we would take time to consider that man, in his very nature, is an imperfect being, our sense of the matter would be immediately altered, and the word imperfection would not carry an unkind idea than the word humanity. It is a pleasant story that we, forsooth, who are the only imperfect creatures in the universe, are the only beings that will not allow of imperfection.—*Steele.*

86.

Woman.—Never shrink from a woman of strong sense. If she become attached to you, it will be from seeing and valuing similar qualities in yourself. You may trust her, for she knows the value of your confidence; you may consult her, for she is able to devise, and does so at once with the firmness of reason, and the consideration of affection. Her love will be lasting, for it will not have been lightly won; it will be strong and ardent, for weak minds are not capable of the loftier grades of passion. If you prefer attaching yourself to a woman of feeble understanding, it must be either from fearing to encounter a superior person, or from the poor vanity of preferring that admiration which springs from ignorance, to that which approaches to appreciation.

87.

Words and Actions.—The soldiers say they fight for honour; when the truth is they have their honour in

their pocket. And they mean the same thing that pretend to fight for religion. Just as a parson goes to law with his parishioners, he says, for the good of his successors, that the church may not lose its right; when the meaning is to get the tithes into his own pocket.—*Selden*.

88.

A Good Mother.—When people say such a one is injudicious, or ignorant, or feeble, or shallow, but she is a good mother, they talk nonsense. That which the woman is the mother will be; and her personal qualities will direct and govern her maternal instinct, as her taste will influence her appetite. If she be prejudiced and ignorant, the good mother will mismanage her children; if she be violent in temper, and vehement in opinion, the good mother will be petulant and unjust towards them; if she be inconsistent and capricious, she will alternate between fits of severity and bursts of indulgence, equally fatal; if she be vain and selfish, she may be fond of her children through her pride, but she will always be ready to sacrifice their enjoyments, and even their interests, to the triumphs of her own vanity, or the gratification of her egotism.

89.

Friendship.—In young minds there is commonly a strong propensity to particular intimacies and friendships. Youth, indeed, is the season when friendships are sometimes formed, which not only continue through succeeding life, but which glow to the last, with a tenderness unknown to the connexions begun in cooler years. The propensity, therefore, is not to be discouraged, though, at the same time, it must be regulated with much circumspection and care.

Too many of the pretended friendships of youth are

mere combinations in pleasure. They are often founded on capricious likings, suddenly contracted, and as suddenly dissolved. Sometimes they are the effect of interested complaisance and flattery on the one side, and of credulous fondness on the other. Such rash and dangerous connexions should be avoided, lest they afterwards load us with dishonour.

We should ever have it fixed in our memories, that *by the character of those whom we choose for our friends, our own is likely to be formed*, and will certainly be judged of by the world. We ought, therefore, to be slow and cautious in contracting intimacy; but when a virtuous friendship is once established, we must ever consider it as a sacred engagement.—*Dr. Blair*.

90.

A splendid Image.—Legitimate reasoning is impossible without severe thinking, and thinking is neither an easy nor an amusing employment. The reader who would follow a close reasoner to the summit and absolute principle of any one important subject, has chosen a chamois-hunter for his guide. Our guide will indeed take us the shortest way, will save us many a wearisome and perilous wandering, and warn us of many a mock road that had formerly led himself to the brink of chasms and precipices, or at least in an idle circle to the spot from whence he started. But he cannot carry us on his shoulders; we must strain our own sinews as he has strained his, and make firm footing on the naked rock for ourselves, by the blood of toil from our own feet.—*Coleridge*.

91.

George Fox—the founder and head of the English Quakers, was born at Drayton, in Leicestershire, in the

year 1624, and died in 1681. He was brought up a shoemaker, and followed his trade at Nottingham. Whatever may be objected to some of his erratic procedures and mental vagaries, all of which his friends themselves do not attempt to justify, he certainly was an extraordinary man, and has had the honour of founding a sect, the most amiable in their social manners, and the most praiseworthy in their public intercourse; to whom the legislature have made concessions and granted dispensations denied to every other sect. A high character of George Fox's spirit of piety and depth of understanding, is given by William Penn, in the "Rise and Progress of the People called Quakers."—*Crispin Anecdotes*.

92.

Party Men.—Fidelity to engagements, due consistency of thought and conduct, respect for the useful institutions of the country, and personal honour, are all sacrificed by the true party man; and there is not a single advantage arrived at through party views, which better motives will not secure.—*Westminster Review*.

93.

Time-stealing.—It is well known that time once passed never returns, and that the moment which is lost, is lost for ever. Time therefore ought, above all other kinds of property, to be free from invasion; and yet there is no man who does not claim the power of wasting that time which is the right of others. This usurpation is so general, that a very small part of the year is spent by choice; scarcely anything is done when it is intended, or obtained when it is desired. Life is continually ravaged by invaders; one steals away an hour, and another a day—one conceals the robbery by hurrying us into business, another by

bullying us with amusement; the depredation is continued through a thousand vicissitudes of tumult and tranquillity, till, having lost all, we can lose no more.

94.

Pride.—Pride has, of all human vices, the widest dominion; it appears in the greatest multiplicity of forms, and lies hid under the greatest variety of disguises; disguises which, like the moon's *veil of brightness*, are both its lustre and its shade, and betray it from others, though they hide it from ourselves.

95.

Chemical Dangers.—Mons. Rouelle was an eminent French chemist, but not the most cautious of operators. One day, while performing some experiments, he observed to his auditors, "Gentlemen, you see this cauldron upon this brazier: well, if I were to cease stirring a single moment, an explosion would ensue which would blow us all into the air." The company had hardly time to reflect on this comfortable piece of intelligence, before he *did* forget to stir, and his prediction was accomplished! The explosion took place with a horrible crash; all the windows of the laboratory were smashed to pieces, and two hundred auditors whirled away into the garden. Fortunately, no serious injury was received by any one, the greatest violence of the explosion having been in the direction of the chimney. The demonstrator himself was quit with the loss of his wig only.

96.

Dangers of Authorship.—Many a man has passed for a wit in conversation, that utterly undid himself by setting up for an author; puffed up with the indulgence of his

friends, he launched out into the ocean of mankind ; and being read by some with envy, by others without partiality, his reputation was shipwrecked at once. It is not enough for a man to say he endeavours to please, he must be able to do it. Critics will discount nothing with us for our bare good-will.

97.

The Unfortunate.—The least fault a man in distress commits is a sufficient pretence for the rich to refuse him all assistance ; they would have the unfortunate entirely perfect.

98.

Sir Christopher Wren.—Sir Christopher Wren was of low stature, his forehead broad and fair, his nose slightly aquiline, the eyes large and expressive, and the whole aspect stamped with intelligence and talent. He was light and active of body, walked with a certain stateliness of air, and his constitution, rather delicate than robust, was saved, it is said, from consumption, by habits of regularity and temperance. That he was a little man, a tradition preserved by Seward sufficiently shows. Charles II. on walking through his newly-erected hunting-place at Newmarket, said, "These rooms are too low." Wren went up to the king and replied, "An please your Majesty, I think them high enough." Whereupon Charles, stooping down to Sir Christopher's stature, answered with a smile, "On second thoughts I think so too." He had that calm and philosophic temper which contradiction could not disturb ; he heard his opinions questioned, and even saw his designs deformed by the envious or the ignorant, without change of mood or a snappish remark.
—*Allan Cunningham.*

99.

Bequests.—What you leave at your death, let it be without controversy, else the lawyers will be your heirs.—*F. Osborn to his Son.*

100.

Education.—We are taught to clothe our minds, as we do our bodies, after the fashion in vogue; and it is accounted fantastical, or something worse, not to do so.—*Locke.*

101.

The Inquirer v. the Bigot.—Although the advanced season of civilisation rejects the palpable, absurd application of torture and death, it is not to be concealed that amongst a numerous class, there is an analogous though less barbarous mode of persecution of all who depart from received doctrines—the persecution of private antipathy and public odium. They are looked upon as a species of criminals, and their deviations from established opinions are regarded by many with as much horror as flagrant violations of morality. In the ordinary ranks of men, whose exploded prejudices often linger for ages, this is scarcely to be wondered at; but it is painful, and, on a first view, unaccountable, to witness the prevalence of the same *spirit* in higher quarters—to see mistakes in speculation pursued with all the warmth of moral indignation and reproach. He who believes an opinion on the authority of others, who has taken no pains to investigate its claims to credibility, is lauded for his acquiescence, while obloquy is too often heaped upon the man who has minutely examined the subject, and thereby been led to an opposite conclusion. There is nothing, however, more disgusting to an enlightened mind, than to see a number of men—a *mob*, whether learned or illiterate—who have never scrutinised the foun-

dation of their opinions, assailing with contumely an individual, who, after the labour of research and reflection, has adopted different sentiments from theirs, and pluming themselves on the notion of superior virtue, because their understandings have been tenacious of prejudice.

102.

Most men never distinguish their own decisions from what is right; not considering that, if others are not of the same opinion as themselves, neither are they of the same opinion as others. This arises from that pride which makes every one assume as a fixed principle that he is right. This pride is particularly the lot of the ignorant; and hence, the saying that "he is quite proud of being ignorant." Socrates was just the reverse of such men: after he had learned all that the wisest of his day could teach, he declared that he knew nothing.

103.

A Covetous Man.—It is a known thing, that the covetous man is one of the devil's martyrs. His heart, divided between the desire of keeping and acquiring, experiences a continual fever, mixed with a mortal cold, as he burns for other people's property, and trembles with the apprehension of losing his own. He is hungry, but does not eat; he is thirsty, and does not drink; he is always needy, and his mind knows no repose. He is never free from alarms. A rat does not move in the silence of the night, without the noise filling him with apprehensions that a thief is breaking into his house. No strong wind can blow, that, in his imagination, does not threaten the wreck of one of his trading ships. He is continually meditating new hiding-places for his treasure, which he frequently visits, doubtful of finding the money in the hiding-place, but always sure

of finding his heart in the money. He views it with anxious concern, and sometimes will not venture to touch it, lest it should crumble to ashes between his fingers. Thus rich in possessions, and a martyr to fears, his days pass away, till, as it happened with the king of Agag, the fatal hour of punishment arrives. Can a man's life be more unhappy?

Feyjoo's Discourses, from the Spanish.

104.

Chain of Beings.—Bitumen and sulphur form the link between earth and metals—vitriols unite metals with salts—crystallisations connect salts with stones—the amianthis and lytophites form a kind of tie between stones and plants—the polypus unites plants to insects—the tube-worm seems to lead to shells and reptiles—the water-serpent and the eel form a passage from reptiles to fish—the anas nigra are a medium between fishes and birds—the bat and the flying squirrel link birds to quadrupeds—and the monkey equally gives the hand to the quadruped and to man.

105.

Mirth.—Harmless mirth is the best cordial against the consumption of the spirits: wherefore jesting is not unlawful, if it trespasseth not in quantity, quality, or season.

Fuller.

106.

Antiquary.—One that has his being in this age, but his life and conversation in the days of old.

He neglects himself because he was born in his own time, and so far off antiquity, which he so much admires; and repines, like a younger brother, because he came so late into the world.

He spends the one half of his time in collecting old and

insignificant trifles, and the other in showing them, which he takes a singular delight in, because the oftener he does it, the further they are from being new to him.

He is a great time-server, but it is of time out of mind. His days were spent and gone long before he came into the world, and his only business is to collect what he can out of the ruins of them.

He values things wrongfully for their antiquity, forgetting that the most modern are really the most ancient of all things in the world ; like those that reckon their pounds before their shillings and pence, of which they are made up.

He has so strong a natural affection to anything that is old, that he may truly say to the dust and worms, Thou art my father,—and to rottenness, Thou art my mother.

Samuel Butler.

107.

Beauty and Honour.—It is with honour as with beauty ; a single fine lineament cannot make a handsome face, neither can a single good quality render a man accomplished ; but a concurrence of many fine features and good qualities constitute true beauty and true honour.

108.

Men of Genius.—It seems the fate of all originality of thinking to be immediately opposed. Bacon was not at all understood at home in his own day ; his celebrity was confined to his history of Henry VII. and to his Essays. In some unpublished letters, I find Sir Edward Coke writing very miserable, but very bitter verses, on a copy of the *Instauratio*, presented to him by Bacon ; and even James I. declaring that, like God's power, "it passeth beyond all understanding." When Kepler published his work on Comets, the first rational one, it was condemned

even by the learned themselves as extravagant. We see the learned Selden signing his recantation, and long afterwards the propriety of his argument on tithes fully allowed ; the aged Galileo on his knees, with his hands on the Gospels, abjuring as absurdities, errors, and heresies, the philosophical truths he had ascertained. Harvey, in his eightieth year, did not live to witness his great discovery established. Adam Smith was reproached by the economists for having borrowed his system from them ; as if the mind of genius does not borrow little parts to create its own vast views. The great Sydenham, by the independence and force of his genius, so highly provoked the malignant emulation of his rivals, that they conspired to have him banished out of the College, as " guilty of medicinal heresy." Such is the fate of men of genius, who advance a century beyond their contemporaries !—*The Literary Character Illustrated by the History of Men of Genius.*

109.

Truth.—He that opposes his own judgment against the consent of the times ought to be backed with unanswerable truths ; and he that has truth on his side is a fool, as well as a coward, if he is afraid to own it because of the currency or multitude of other men's opinions.—*De Foe.*

110.

Persecution.—It is the essence of injustice to persecute any person for omitting to conform to the established religion. No man should be deprived of any part of his liberty with respect to his opinions, unless his actions, derived from such opinions, were clearly prejudicial to the state. It is not in the power of man to surrender his opinions, and therefore the society which demands him to make this sacrifice, demands an impossibility.

111.

Virtue.—There is but one virtue: this has its foundation in the propensity, seated in the heart of man. When this inclination, or propensity, is wanting, there is not virtue, notwithstanding all external appearance. Not every inclination to do a good action, nor every good action performed, is virtue: virtue requires a predominant propensity to follow what is acknowledged to be right. Virtue cannot be estimated from actions alone; it depends likewise on internal sentiments.—*Feder.*

112.

Will, Wit, and Judgment.—At twenty years of age, the will reigns; at thirty, the wit; and at forty, the judgment.—*Gratian.*

113.

Marriage.—The great source of wretchedness between married people, is their foolish jealousy of each other's liberty. They cannot endure the least motion of independence. They draw the bands of Hymen so tight, that they became galling. Each is in turn gaoler and state-prisoner. The wife's little province of house-keeping cannot go on without the husband's tiresome interference, nor his more manly pursuits without her silly directions. Thus life passes on, its happiness squandered away in altercations about things which, when they are finally adjusted, do not contribute sixpence to their wealth, nor an iota to their respectability.

114.

Man.—As to man's reason and his life he first begins to perceive himself, to see and taste, making little reflections upon his actions of sense, and can discourse of fier

and dogs, shells and play, horses and liberty ; but when he is strong enough to enter into arts and little institutions, he is at first entertained with trifles and impertinent things; not because he needs them, but because his understanding is no bigger, and little images of things are laid before him, like a cock-boat to a whale, only to play withal ; but before a man comes to be wise, he is half dead with gouts and consumptions, with catarrhs and aches, with sore eyes, and a worn out body ; so that we must reckon the life of a man, but by the accounts of his reason, he is so long before his soul be dressed, and he is not to be called a man, without a wise and adorned soul ; but by the time his soul is thus furnished, his body is decayed.—1640. *Bp. Taylor.*

115.

Conversation.—To speak well, it is requisite to have a great deal of wit, and an excellent judgment. Some who do not talk much, listen with so much ingenuous attention, that it is plain they understand what wit is, and have a good deal themselves.—*Lady Gethin.*

116.

Man of Pleasure.—He is one who, desirous of being more happy than any man *can* be, is less happy than most men *are*.

One who seeks happiness everywhere but where it is to be found.

One who out-toils the labourer, not only without his wages, but paying dearly for it.

He is an immortal being, but has but two marks of a man about him,—upright state, and the power of playing the fool,—which a monkey has not.

He is an immortal being, but triumphs in this single,

deplorable, and yet false hope, that he shall be as happy as a monkey when they are both dead; though he despairs of being so while yet alive.—*Young*.

117.

Amusement laboriously procured.—How many there are that take pleasure in toil; that can outrise the sun, outwatch the moon, and outrun the fields' wild beasts! merely out of fancy and delectation, they can find out mirth in vociferation, music in the barking of dogs, and be content to be led about the earth, over hedges and through sloughs, by the windings and the shifts of poor affrighted vermin: yet, after all, come off, as Messalina from her wantonness, tired, and not satisfied with all that the brutes can do. But were a man enjoined to this, that did not like it, how tedious and how punishable to him would it prove! since, in itself, it differs not from riding post.

Feltham.

118.

Error imbibed and cherished.—We often believe what our fathers believed before us, without searching into the reason of our belief. There are few sublime wits, that pry into the original of things, or endeavour to make a perfect discovery thereof.—*Lady Gethin*.

119.

Good Breeding.—Perhaps the summary of good breeding may be reduced to this rule.—“Behave unto all men, as you would they should behave unto you.” This will most certainly oblige us to treat all mankind with the utmost civility and respect, there being nothing that we desire more than to be treated so by them. The ambitious, the covetous, the proud, the vain, the angry, the debauchee,

the glutton, are all lost in the character of the well-bred man ; or if nature should now and then venture to peep forth, she withdraws in an instant, and doth not show enough of herself to become ridiculous.—*Fielding*.

120.

Gambling.—No passion can lead to such extremities nor involve a man in such a complicated train of crimes and vices, and ruin whole families so completely, as the baneful rage for gambling. It produces and nourishes all imaginable disgraceful sensations ; it is the most fertile nursery of covetousness, envy, rage, malice, dissimulation, falsehood, and foolish reliance on blind fortune ; it frequently leads to fraud, quarrels, murder, forgery, meanness, and despair ; and robs us in the most unpardonable manner of the greatest and most irrecoverable treasure—*time*. Those that are rich act foolishly in venturing their money in uncertain speculations ; and those that have not much to risk must play with timidity, and cannot long continue play unless the fortune of the game turn, as being obliged to quit the field at the first heavy blow ; or if they stake every thing to force the blind goddess to smile upon them at last, madly hazard their being reduced to instant beggary. The gambler but rarely dies a rich man ; those that have had the good fortune to realise some property in this miserable way, and continue playing, are guilty of a two-fold folly. Trust no person of that description, of whatever rank or character he may be.—*Baron Knigg's Philosophy of Social Life*.

121.

Military Discipline.—The leading idea of military discipline is to reduce the common men, in many respects, to the nature of machines ; that they may have no volition of

their own, but be actuated solely by that of their officers ; that they may have such a superlative dread of those officers as annihilates all fear of the enemies ; that they may move forwards when ordered without deeper reasoning or more concern than the firelocks they carry along with them.

Considering the length to which this system is carried, it were to be wished that it could be carried still farther, and that those unhappy men, while they retained the faculties of hearing and obeying orders, could be deprived of every other kind of feeling.—*Moore's View of Society*, &c.

122.

Happiness.—The world has existed many thousands of years. One generation has passed away and another has succeeded. They have all been in the search of happiness. What have they learned from the wisdom and experience of ages ? We should suppose that by this time they would have discovered the delusive nature of pleasure, the vanity of riches, and the misery of ambition. We should have supposed that by this time they would have discovered that the more we forget ourselves and become interested for others, the more we promote our own felicity. They have the same common nature. Their hopes and their fears are the same. They must know that evils are lessened by sympathy ; and that joy is heightened by sharing it with others. By mutual assistance they might smooth the rough path of life, surmount difficulties, and avert innumerable dangers. Why then should they continue to delude, afflict, and destroy each other ?

“ If we should be told,” says the Abbé Barthelemi, “ that two strangers, cast by chance on a desert island, had found in the society of each other a pleasure which indemnified them for being secluded from the rest of the

world ; if we should be told there exists a family entirely occupied in strengthening the ties of consanguinity by the bands of friendship ; if we should be told that there exists, in some corner of the earth, a people who know no other law than that of loving each other, nor any other crime than that of being wanting in mutual affection ; who would think of commiserating the lot of the two shipwrecked friends ? who would not wish to appertain to that family ? who would not wish to fly to the most distant clime to join that happy people ? ”

If we may be permitted to judge of mankind from our own feelings, we should instantly conclude, that there is not one man in ten thousand, who would not desert, with joy approaching to rapture, the pleasures and amusements of the world, and the gay dreams of ambition to appertain to such a family, or to become one of such a people. If this be the case, it proves that there is *something divine* in human nature which would point out the path that conducts to happiness. To what then are we to impute those artificial miseries, vices, and follies, which distress and debase the children of men ? Why should these creatures, whom God has endowed with a portion of the divine mind, which is sometimes known to elevate them above all sublunary cares, be miserable from generation to generation ? We feel confident that we are right when we trace the cause to those *barbarous* institutions of *civilised* society which cramp, brutalise, and distort the human mind. The farther men have strayed from the plain paths of nature, the more vicious and the more wretched have they become.

Nearly all the evils that afflict the sons of men flow from one source—WEALTH, or *the appropriation of things to individuals and to societies*. Take away this mother curse and all its cursed progeny, and the world would be, comparatively speaking, a paradise !—*The Savage*.

123.

Drunkenness.—

Man with raging drink inflam'd,
 Is far more savage and untam'd;
 Supplies his loss of wit and sense
 With barbarousness and insolence;
 Believes himself, the less he's able,
 The more heroic and formidable;
 Lays by his reason in his bowls,
 As Turks are said to do their souls,
 Until it has so often been
 Shut out of its lodging, and let in,
 At length it never can attain
 To find the right way back again.—*Butler.*

124.

On Organic Life.—Such is the condition of organic nature, that its first law is “eat and be eaten,” and which would seem to be one great slaughter-house; one universal scene of rapacity and injustice! All organised nature is either stationary or locomotive: the former are called *vegetables*, and the latter, *animals*.—The nutritious part of vegetables consists of aliment secreted from vegetable blood, as honey, oil, and mucilage, and laid up in reservoirs for the future sustenance of their embryo or infant progeny; which reservoirs are plundered by locomotive animals, and devoured along with the progeny they were designed to support. Add to this, that the stronger locomotive animals devour the weaker ones without mercy.—*Darwin.*

125.

Daughters.—When a young woman behaves to her parents in a manner particularly tender and respectful, I mean from principle as well as nature, there is nothing good and gentle that may not be expected from her in

whatever condition she is placed. Of this I am so thoroughly persuaded, that, were I to advise any friend of mine as to his choice of a wife, I know not whether my very first counsel would not be, "Look out for one distinguished by her attention and sweetness to her parents." The fund of worth and affection, indicated by such a behaviour, joined to the habits of duty and consideration thereby contracted, being transferred to the married state, will not fail to render her a mild and obliging companion.—*Fordyce*.

126.

Good Qualities.—I have known some men possessed of good qualities which were very serviceable to others, but useless to themselves; like a sun-dial on the front of a house, to inform the neighbours and passengers, but not the owner within.—*Swift*.

127.

That "the King can do no wrong."—A very superficial acquaintance with our history, suffices to prove that the fundamental maxim in our constitution, "THE KING CAN DO NO WRONG," that he is infallible in his actions, as the pope in his judgments, has been frequently violated.

We read in Rapin, how Edward the Second, when conquered and made prisoner by his wife, was tried by the parliament, which decreed, "that *he had done all possible wrongs*, and thereby forfeited his right to the crown." The parliament tried and convicted Richard the Second; thirty-one articles of impeachment were alleged against him, two of which were very remarkable; but not very uncommon ones, "that he had borrowed money without paying it;" the other, "that he had declared before witnesses, that he was master of the lives and property of his subjects." The parliament deposed Henry the Sixth,—declared Edward

the Fourth a traitor, confiscated his effects, and afterwards restored him in his prosperity. In regard to Richard the Third—he certainly *had committed more wrongs* than all his predecessors. He was another Nero, but a politic, courageous Nero ; and hence, the prudent parliament did not declare the wrongs which he had done, till after his death.

In later times, the representatives of the English nation brought to trial and condemned Charles the First to lose his head on the block.—declared James the Second to have done the *greatest wrongs*, and in consequence de-throned him.

These few historical traits plainly announce, in cases of urgency, how easy it is to dispense with this article of our constitution.—*Manners of the Age*, 1792.

128.

Intellectual decay, doubtless, is not uncommon ; but it is not universal. Newton was in his eighty-fifth year improving his chronology, and Waller at eighty-two, is thought to have lost none of his poetic powers.—*Johnson*.

129.

The badness of the times (as the vulgar phrase expresses a scene of distress) frequently depends more on those who govern the ship than on the weather.—*Zimmerman*.

130.

Privilege.—England possesses a house of peers, which is the proprietor of a great part of the lands of the kingdom, and from which the commons house is but a branch or offset.—In England the aristocratic spirit pervades everything, all is privilege, association, and corporation.—The democratic spirit is nothing.—*Chateaubriand*.

131.

A Constable.—A constable is a viceroy in the street, and no man stands more upon't that he is the king's officer. His jurisdiction extends to the next stocks, where he has commission for the heels only, and sets the rest of the body at liberty. He is a scare-crow to that ale-house, where he drinks not his morning draught, and apprehends a drunkard for not standing in the king's name. Beggars fear him more than the justice, and as much as the whip-stock, whom he delivers over to his subordinate magistrates, the bridewell-man, and the beadle. He is a great stickler in the tumults of double-jugs, and ventures his head by his place, which is broke many times to keep whole the peace. He is never so much in his majesty as in his night-watch, where he sits in his chair of state, a sop-stall, and environed with a guard of halberts examines all passengers. He is a very careful man in his office, but if he stay up after midnight you shall take him napping.—*Bishop Earle.*

132.

National Distinctions.—An Englishman is proud, a Frenchman is vain. A Frenchman says more than he thinks, an Englishman thinks more than he says. A Frenchman is an excellent acquaintance, an Englishman is a good friend. A Frenchman is enterprising, an Englishman is indefatigable. An Englishman has more judgment, a Frenchman more wit. Both are brave, but an Englishman fights coolly, a Frenchman hotly. The latter will attack anything, the former will be repulsed by nothing. An Englishman in conversation seems going a journey, a Frenchman is taking a walk. The one plods hard on to the object in view, the other skips away from his path for the slightest thing that catches his attention. There is

more advantage in conversing with the one, more pleasure with the other. An Englishman generalises, a Frenchman particularises. An Englishman when he tastes anything says it is good, that it has an agreeable flavour; a Frenchman describes every sensation it produces in his mouth and throat, from the tip of the tongue down to the stomach, and winds it up with a simile. An Englishman remarking an opera-dancer, sees that she dances well, with grace, with agility; a Frenchman notes every *entrechat*, and can tell to a line where her foot ought to fall. An Englishman must have a large stock of knives and forks to change with every plate: a Frenchman uses but one for all, and it sometimes serves him for a salt-spoon too. An Englishman in his own country must have two rooms; a Frenchman can do very well with one; he dines there when he cannot go out, receives his company there, and can do every thing there. A married Englishman requires but one bed, a married Frenchman must have two. In general an Englishman is willing to submit to the power of law, but inclined to resist military force; the contrary proposition is the case with the French.

133.

Of the Nature of Life.—To form a just idea of the nature of life whether animal or vegetable, we should first observe its effects in those bodies where such effects are most manifest, obvious and simple. The result, of such investigation will convince us that life consists in a faculty possessed by certain corporeal substances, of continuing for a time under one determined form, by attracting incessantly from without, and identifying with the matter of their own composition, particles of extraneous substances, and by rendering to the surrounding elements, portions of their own. Life may be further considered as a vortex,

more or less rapid and complicated, the action of which is constant, and is always on particles of the same description ; and as all the individual component particles of a living body are thus in a state of perpetual mutation, constantly going and coming, we may be permitted to assert, that the form of such a body is more properly his own than the substance, the one is co-extensive with its existence, the other is gradually but incessantly changing.

While this movement continues, the body in which it is carried on is living ; when this movement ceases, to return no more, the body dies, and the elements which compose it become immediately subject to their ordinary chemical affinities, they are no longer restrained from separating, and the dissolution of the late living body follows with greater or less rapidity.—*Cuvier*.

134.

An inconstant Woman is one who is no longer in love : a false woman, is one who is already in love with another person : a fickle woman is she who neither knows whom she loves, nor whether she loves or no : and the indifferent woman, one who does not love at all.—*Bruyere*.

135.

What men desire should be true they are most inclined to believe.—The understanding, therefore, rejects things difficult as being impatient of enquiry : things just and solid because they limit hope and the deeper mysteries of nature through superstition : it rejects the light of experience through pride and haughtiness, as disdaining the mind should be meanly and waverly employed : it excludes paradoxes for fear of the vulgar : and thus the affections tinge and infect the understanding numberless ways and sometimes imperceptibly.—*Bacon*.

136.

Passions and Desires.—The passions and desires, like the two twists of a rope, mutually mix one with the other, and twine inextricably round the heart ; producing good, if moderately indulged ; but certain destruction, if suffered to become inordinate.—*Burton.*

137.

Advice to a Young Female.—

Life swarms with ills ; the boldest are afraid ;
 Where, then, is safety for a tender maid ?
 Unfit for conflict, round beset with woes,
 And man, whom least she fears, her worst of foes !
 When kind, most cruel ; when oblig'd the most,
 The least obliging ; and by favours lost.
 Cruel by nature, they for kindness hate :
 And scorn you for those ills themselves create.
 If on your fame our sex a blot has thrown,
 'Twill ever stick, through malice of your own.
 Most hard ! in pleasing your chief glory lies ;
 And yet from pleasing your chief dangers rise :
 Then please the best ; and know, for men of sense,
 Your strongest charms are native innocence.
 Arts on the mind, like paint upon the face,
 Fright him, that's worth your love, from your embrace.
 In simple manners all the secret lies ;
 Be kind and virtuous, you'll be blest and wise.—*Young.*

138.

Difficulty of detecting Fabulous Stories.—The difficulty of detecting falsehood in any private, or even public history, at the time and place where it is said to happen, is very great ; but much more so where the scene is removed to ever so small a distance. Even a court of judicature,

with all the authority, accuracy, and judgment which they can employ, find themselves often at a loss to distinguish between truth and falsehood in the most recent actions. But the matter never comes to any issue, if trusted to the common method of altercation, and debate, and flying rumours: especially when men's passions have taken party on either side.

In the infancy of new religions, the wise and learned commonly esteem the matter too inconsiderable to deserve their attention and regard; and when afterwards they would willingly detect the cheat, in order to undeceive the deluded multitude, the season is now past, and the records and witnesses, which might clear up the matter, have perished beyond recovery. No means of detection remain but those which must be drawn from the very testimony itself of the reporters: and these, though always sufficient with the judicious and knowing, are commonly too fine to fall under the comprehension of the vulgar.—*Anon.*

139.

Character of Dr. Parr, by himself.—From my youth upwards, to the present moment, I never deserted a private friend, nor violated a public principle. I have been the slave of no patron, and the drudge of no party. I formed my political opinions without the smallest regard, and have acted upon them with an utter disregard, to personal emoluments and professional honours—for many and the best years of my existence, I endured very irksome toil, and “suffered” very galling “need,”—measuring my resources by my wants, I now so “abound,” as to unite a competent income with an independent spirit; and, above all, looking back to this life, and onward to another, I possess that inward “peace of mind which the world can neither give nor take away.”—*Parr's Characters of Fox.*

140.

Wit and Irony, Raillery and Humour, are often deviations from the strict rules of veracity : but they are allowed by common consent ; and, under proper restrictions, they contribute to enliven conversation, and to improve our manners. But jocularitas is certainly culpable, and may be deemed a species of lying, when it is intended to deceive without any good end in view ; and especially with the ungenerous one of diverting ourselves at the painful expense of another. This practice also may lead to more criminal falsehoods ; and it is related with honour of Aristides, that he held truth to be so sacred, *ut ne joco quidem mentiretur*.—*Percival*.

141.

A Gentleman.—The following is the negro's definition of a gentleman : " Massa make de black man workee—make de horse workee—make de ox workee—make ebery ting workee, only de hog—he no workee ; he eat, he drink, he walk 'bout, he go to sleep when he please, he liff like a gentleman."—*West India Paper*.

142.

Resources against Passion and continued Thinking.—We are scarcely aware how we may govern our thoughts by means of our sensations. De Luc was subject to violent bursts of passion, but he calmed the interior tumult by the artifice of filling his mouth with sweets and comfits. When Goldoni found his sleep disturbed by the obtrusive ideas still floating from the studies of the day, he contrived to lull himself to rest by conning in his mind a vocabulary of the Venetian dialect, translating some word into Tuscan and French ; which being a very uninteresting occupation, at the third or fourth version the recipe never failed. This

was an art of withdrawing attention from the greater to the less emotion ; where, as the interest weakened, the excitement ceased. Mendelsohn, whose feeble and too sensitive frame was often reduced to the last stage of suffering by intellectual exertion, when engaged in any point of difficulty, would in an instant contrive a perfect cessation from thinking, by mechanically going to the window, and counting the tiles upon the roof of his neighbour's house. *The Literary Character illustrated by the History of Men of Genius.*

143.

A Humourist—is a peculiar fantastic, that has a wonderful natural affection to some particular kind of folly, to which he applies himself, and in time becomes eminent. 'Tis commonly some out-lying whimsie of Bedlam, that being tame and unhurtful, is suffered to go at liberty. The more serious he is, the more *ridiculous* he becomes, and at the same time pleases himself in earnest and others in jest. He knows no *mean*, for that is *inconsistent* with all humour, which is never found but in some extreme or other. Whatsoever he takes to, he is very full of, and *believes* every man else to be so too, as if his own taste were the same in every man's palate. If he be a *virtuoso*, he applies himself with so much earnestness to what he undertakes, that he puts his reason out of joint, and strains his judgment ; and there is hardly any thing in the world so slight or serious, that some one or another has not squandered away his brains, and time, and fortune upon, to no other purpose but to be ridiculous. He is exempted from a dark room and a doctor, because there is no danger in his phrensy, otherwise he has as good a title to fresh straw as another. Humour is but a *crookedness of the mind*, a disproportioned swelling of the brain, that draws

the nourishment from other parts, to stuff an ugly and deformed *crup shoulder*. If it have the luck to meet with any of its own temper, instead of ridiculous it becomes a spark, and from jest grows to *earnest*.—*Butler*.

144.

Characteristic Anecdote of Foote and Dr. Johnson.—Shakespeare makes Falstaff not only witty, but the cause of wit in others; and Goldsmith said that no man could be in Caleb Whiteford's company, without catching the itch of punning. The English Aristophanes, as Foote was called, was one of these; and no greater proof can be given of his comic powers, than in the following anecdote, related by Dr. Johnson:—"The first time," said he, "I was in company with Foote, was at Fitzherbert's. Having no good opinion of the fellow, I was resolved not to be pleased, and it is very difficult to please a man against his will. I went on eating my dinner pretty sullenly, affecting not to mind him; but the dog became so irresistibly comic, that I was obliged to lay down my knife and fork, throw myself back in the chair, and fairly laugh it out. Sir, he was irresistible."

145.

The Elements.—Many philosophers imagine that the elements themselves may be in time exhausted; that the sun, by shining long, will effuse all its light; and that, by the continual waste of aqueous particles, the whole earth will at last become a sandy desert. I would not advise my readers to disturb themselves by contriving how they shall live without light and water. For the days of universal thirst and perpetual darkness are at a great distance. The ocean and the sun will last our time, and we may leave posterity to shift for themselves.—*Johnson*.

146.

A feeling Actress.—The celebrated Mademoiselle Lecouvreur, of the Theatre Française, passing through the streets at a late hour, on a raw cold night, was accosted by a poor woman with four little children, who in a tone of bitter suffering, beseeched the actress to take pity on her destitute condition. Mademoiselle Lecouvreur searched in her pockets, and finding nothing, "Wait," said she, "my good woman, I will give you more than you could have hoped for;" and instantly throwing off her mantle, she began to recite the imprecations of *Camilla*, with such vehemence and superior talents, that soon collected a crowd around her, notwithstanding the inclemency of the season. She then made a collection among the audience, and with the fruits of her charitable exertion, gave the poor woman a sufficient sum to provide lodgings and clothes for her infants.

147.

Progress and Effects of Education.—The general desire for education, and the general diffusion of it, is working, and partly has worked, a great change in the habits of the mass of the people. And though it has been our lot to witness some of the inconveniences necessarily arising from a transition state, where gross ignorance has been superseded by a somewhat too rapid communication of instruction, dazzling the mind, perhaps, rather than enlightening it, yet every day removes something of this evil. Presumption and self-sufficiency are sobered down by the acquirement of useful knowledge, and men's minds become less arrogant in proportion as they become better informed. There cannot be a doubt, therefore, but that any evils which may have arisen from opening the flood-gates of education, if I may so say, will quickly flow away,

and that a clear and copious stream will succeed, fertilising the heretofore barren intellect with its wholesome and perennial waters.—*Charge of the Bishop of Lichfield, 1836.*

148.

Treatment of new Competitors by the Mean among Authors.—How often do we see a person whose intentions are visibly to do good by the works which he publishes, treated in as scurrilous a manner as if he were an enemy to mankind! All the little scramblers after fame fall upon him, publish every blot in his life, depend upon hearsay to defame him, and have recourse to their own invention, rather than suffer him to erect himself into an author with impunity. Not only the dull and the malicious, which make a formidable party in our island, but the whole fraternity of writers, rise up in arms against every new intruder into the world of fame: and a thousand to one, before they have done, prove him not only to be a fool, but a knave. Successful authors do what they can to exclude a competitor, while the unsuccessful with as much eagerness lay in their claim to him as a brother.—*Addison.*

149.

Advice to Young Men.—The best rules to form a young man are, to talk little, to hear much, to reflect alone upon what has passed in company, to distrust one's own opinions, and value others that deserve it.—*Sir W. Temple.*

150.

Economy.—All to whom want is terrible, upon whatever principle, ought to think themselves obliged to learn the sage maxims of our parsimonious ancestors, and attain the salutary arts of contracting expense; for without economy none can be rich, and with it few can be poor. The mere

power of saving what is already in our hands must be of easy acquisition to every mind; and, as the example of Lord Bacon may show that the highest intellect cannot safely neglect it, a thousand instances every day prove that the humblest may practise it with success.—*Rambler*.

151.

Habit hath so vast a prevalence over the human mind, that there is scarce anything too strange, or too strong to be asserted of it. The story of the miser, who from long accustoming to cheat others, came at last to cheat himself, and with great delight and triumph picked his own pocket of a guinea to convey to his hoard, is not impossible or improbable.—*Fielding*.

152.

Art of Beauty.—The true art of assisting beauty consists in embellishing the whole person by the proper ornaments of virtuous and commendable qualities. By this help alone it is, that those who are the favourite work of nature, or, as Mr. Dryden expresses it, “the porcelain of human kind,” become animated, and are in a capacity for exerting their charms; and those who seem to have been neglected by her, like models wrought in haste, are capable in a great measure of finishing what she has left imperfect.

Hughes.

153.

Age does not necessarily confer Experience:—nor does even precept; nor anything but an intercourse and acquaintance with things. And we frequently see those, who have wanted opportunities to indulge their juvenile passions in youth, go preposterous lengths in old age, with all the symptoms of youth except ability.—*Rocheffoucault*.

154.

Natural and Civil Liberty.—*Civil liberty is the not being restrained by any law but what conduces in a greater degree to the public welfare.*

To do what we will is natural liberty : to do what we will consistently with the interests of the community to which we belong, is civil liberty ; that is to say, the only liberty to be desired in a state of civil society.

I should wish to act, no doubt, in every instance as I pleased ; but I reflect, that the rest also of mankind would then do the same ; in which state of universal independence and self-direction, I should meet with so many checks and obstacles to my own will, from the opposition and interference of other men's, that not only my happiness, but my liberty would be less than whilst the whole community were subject to the domination of equal laws.

The boasted liberty of a state of nature exists only in a state of solitude. In every kind and degree of union and intercourse with his species, it is possible that the liberty of the individual may be augmented by the very laws which restrain it ; because he may gain more from the limitation of other men's freedom, than he suffers from the diminution of his own. Natural liberty is the right of common upon a waste ; civil liberty is the safe, exclusive, unmolested enjoyment of a cultivated enclosure.—*Paley.*

155.

The Children of the Poor.—Of all qualities, a sweet temper is perhaps the one least cultivated in the lower walks of life. The peculiar disposition is not watched ; care is not taken to distinguish between the passionate child, the sulky, the obstinate, and the timid. The children of the poor are allowed a latitude of speech unknown among the higher orders ; and they are free from the salutary

restraint imposed by what is termed company. When in the enjoyment of full health and strength, the ungoverned temper of the poor is one of their most striking faults; while their resignation under affliction, whether mental or bodily, is the point of all others in which the rich might with advantage study to imitate them. — *Tales of the Peerage and the Peasantry.*

156.

The art of being agreeable.—The true art of being agreeable, is to appear well pleased with all the company, and rather to seem well entertained with them than to bring entertainment to them. A man thus disposed, perhaps, may have not much learning, nor any wit; but if he has common sense, and something friendly in his behaviour, it conciliates men's minds more than the brightest parts without this disposition; and when a man of such a turn comes to old age, he is almost sure to be treated with respect. It is true indeed that we should not dissemble and flatter in company; but a man may be very agreeable, strictly consistent with truth and sincerity, by a prudent silence where he cannot concur, and a pleasing assent where he can. Now and then you meet with a person so exactly formed to please, that he will gain upon every one that hears or beholds him; this disposition is not merely the gift of nature, but frequently the effect of much knowledge of the world, and a command over the passions. — *Spectator.*

157.

Benevolence.—There cannot be a more glorious object in creation, than a human being, replete with benevolence, meditating in what manner he might render himself most acceptable to his Creator, by doing most good to his creatures. — *Fielding.*

158.

Ills of Life.—

War, famine, pest, volcano, storm, and fire,
Intestine broils, oppression, with her heart
Wrapt up in triple brass, besiege mankind.
God's image, disinherited of day,
Here, plunged in mines, forgets a sun was made
There, beings, deathless as their haughty lord,
Are hammer'd to the galling oar for life,
And plough the winter's wave and reap despair.
Some for hard masters, broken under arms,
In battle lopp'd away, with half their limbs
Beg bitter bread through realms their valour saved.
If so the tyrant or his minion doom,
Want or incurable disease, (fell pair !)
On hopeless multitudes remorseless seize
At once, and make a refuge of the grave.
How groaning hospitals eject their dead !
What numbers groan for sad admission there !
What numbers once in Fortune's lap high fed,
Solicit the cold hand of charity !
To shock us more, solicit it in vain.—*Young.*

159.

Trade—increases the wealth and glory of a country ; but its real strength and stamina are to be looked for among the cultivators of the land. In their simplicity of life is found the simpleness of virtue—the integrity and courage of freedom. These true genuine sons of the earth are invincible ; and they surround and hem in the mercantile bodies :—even if these bodies, which supposition I totally disclaim, could be supposed disaffected to the cause of liberty.

160.

Superficial Knowledge.—The profoundly wise do not declaim against superficial knowledge in others, so much as the profoundly ignorant; on the contrary, they would rather assist it with their advice than overwhelm it with their contempt; for they know that there was a period when even a Bacon or a Newton were superficial; and that he who has a little knowledge is far *more* likely to get more than he that has none.—*Colton.*

161.

Secrets of Comfort.—Though sometimes small evils, like invisible insects, inflict pain, and a single hair may stop a vast machine, yet the chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones, alas! are let on long leases.—*Sharp's Essays.*

162.

Kings.—Kings wish to be absolute, and they are sometimes told that their best way to become so, is to make themselves beloved by the people. This maxim is doubtless a very admirable one, and in some respects true. But unhappily it is laughed at in courts.—*Rousseau. Du Contrat Social.*

163.

How to resent an Injury.—A gentleman who had filled many high stations in public life, with the greatest honour to himself and advantage to the nation, once went to Sir Eardley Wilmot, in great anger at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardley, he asked if he

did not think it would be *manly* to resent it? "Yes," said Sir Eardley, "it would doubtless be *manly* to resent it, but it would be *godlike* to forget it." This, the gentleman declared, had such an instantaneous effect upon him, that he came away quite another man, and in a temper entirely altered from that in which he went.

164.

Truth.—He that finds truth, without loving her, is like a bat; which, though it have eyes, to discern that there is a sun, yet hath so evil eyes, that it cannot delight in the sun.—*Sir P. Sidney.*

165.

A bad Argument.—It is a common argument amongst divines, in the behalf of religious life, that a contrary behaviour has such consequences when we come to die. It is indeed true, but seems an argument of a subordinate kind: the article of death is more frequently of short duration. Is it not a stronger persuasive, that virtue makes us happy daily, and removes the fear of death from our lives antecedently, than that it smooths the pillow of a death bed?

Shenstone.

166.

Middle Age.—As we advance from youth to middle age, a new field of action opens, and a different character is required. The flow of gay impetuous spirits begins to subside; life gradually assumes a graver cast; the mind a more sedate and thoughtful turn. The attention is now transferred from pleasure to interest; that is, to pleasure diffused over a wider extent, and measured by a larger scale.

Formerly, the enjoyment of the present moment occu-

pied the whole attention ; now, no action terminates ultimately in itself, but refers to some more distant aim. Wealth and power, the instruments of lasting gratification, are now coveted more than any single pleasure ; prudence and foresight lay their plan ; industry carries on its patient efforts ; activity pushes forward ; address winds around ; here, an enemy is to be overcome ; there, a rival to be displaced ; competition warms ; and the strife of the world thickens on every side.—*Dr. Blair.*

167.

Forgiveness.—The brave only know how to forgive ; it is the most refined and generous pitch of virtue human nature can arrive at. Cowards have done good and kind actions, cowards have even fought, nay, sometimes even conquered ; but a coward never forgave : it is not in his nature ; the power of doing it flows only from a strength and greatness of soul, conscious of its own force and security, and above the little temptations of resenting every fruitless attempt to interrupt its happiness.—*Sterne's Sermons.*

168.

Pleasures.—Put this restriction on your pleasures ; be cautious that they injure no being which has life.

Zimmerman.

169.

Life is not a State of Rest, but of incessant operation ; the most perfect *perpetuum mobile* ; a continual circulation of action and being ; a compound of working powers, maintained by one principle, for one end. Every thing bodily in man is subject to changes and alterations ; every thing on which the vital principle exercises its action, is in a continual alteration of increase and decrease, of loss and repa-

ration, of growing old, renovation, and restoration. Scarcely have a few years elapsed when our substance, in regard to the bodily part, is entirely renewed, and, as it were, again created from the surrounding elements.—*Strove*.

170.

Man.—Man is an animal formed for and delighting in society; for in this state alone, his various talents can be exerted, his numberless necessities relieved, the dangers he is exposed to can be avoided, and many of the pleasures he eagerly affects enjoyed.—*Fielding*.

171.

Female Dress.—It is well known that a loose and easy dress contributes much to give to both sexes those fine proportions of body that are observable in the Grecian statues, and which serve as models to our present artists: nature being too much disfigured among us to afford any such. The Greeks knew nothing of those Gothic shackles, that multiplicity of ligatures and bandages, with which our bodies are compressed. Their women were ignorant of the use of whalebone stays, by which ours distort their shape instead of displaying it.

This practice, carried to so great an excess as it is in England, must, in time, degenerate the species, and is an instance of bad taste. Can it be a pleasant sight to behold a woman cut in two in the middle, as it were, like a wasp? On the contrary, it is as shocking to the eye as it is painful to the imagination. A fine shape, like the limbs, hath its due size and proportion; a diminution of which is certainly a defect. Such a deformity also would be shocking in a naked figure; wherefore then should it be esteemed a beauty in one that is dressed? Every thing that confines and lays nature under a restraint, is an instance of

bad taste ; this is as true in regard to the ornaments of the body as to the embellishments of the mind. Life, health, reason, and convenience ought to be taken first into consideration. Gracefulness cannot subsist without ease ; delicacy is not debility ; nor must a woman be sick in order to please. Infirmary and sickness may excite our pity, but desire and pleasure require the bloom and vigour of health.—*Rousseau.*

172.

Progress of the human Mind.—The human mind considered as that of an individual, or collectively as that of an age, or a nation, is slow and gradual in its development. At times it meets with obstructions that seem to prevent its expansion, and to retard its growth. But still it is, on the whole, found to be progressive in its march, and continual in its increase. The augmentation of its ideas to-day, becomes the preparation for a greater increase to-morrow. Every generation makes an intellectual advance beyond the preceding. Whatever doubts might exist on this subject, before the invention of printing, there can be no doubt that that art has not only accelerated, but perpetuated the intellectual progression of man. It is the opening of a better day on the prospects of the human race ;—the dawn of a new era of mental improvement and intellectual activity.—*Fellowes.*

173.

The Deity unchangeable in his Decrees.—If the Deity were as finite and imperfect a being, as limited in his views and as mutable in his resolves, as some theologians seem to think, and some formularies of worship would lead us to suppose, we might well imagine that he would be willing, now and then, to suspend the execution of his resolves, or

to make an alteration in his providential schemes. But if enlightened reason can teach us any thing of the Infinite, it is, that he must be just in all his acts; benevolent in all his purposes; invariable in all his schemes; and immutable in all his determinations. What he wills, he wills once and for ever. There is no variableness nor even shadow of turning in him. As he is infinite in all his attributes, his will as it respects us, must be benevolent, however it may appear the contrary in its immediate influence and effects; and for us therefore to pray him to alter his will, or change his purpose, is at once a mark of folly and impiety. It is, in fact, to suppose that the Deity is not infinite in wisdom and goodness. To ask the Infinite to do what we wish, rather than what he intends, is to doubt whether he knows what is best for us, as well as we do ourselves.—*Ibid.*

174.

Laughing and Crying.—Democritus, who was always laughing, lived one hundred and nine years: Heraclitus, who never ceased crying, only sixty. Laughing, then, is best; and to laugh at one another is perfectly justifiable, since we are told that the gods themselves, though they made us as they pleased, cannot help laughing at us.

Steevens.

175.

Pride and Choler.—Pride and Choler are like the fox offering to go out when his belly was full, which enlarging him bigger than the passage, made him stay, and be taken with shame. They that would come to preferment by pride, are like those who would ascend stairs on horseback.

Other dispositions may have the benefits of a friendly monitor; but these by their vices do give a defiance to

counsel. Since when men once know them, they will rather be silent, and let them rest in their folly, than by admonishing them, run into a certain brawl.

There is another thing shows them to be both base. They are both most awed by the most abject passion of the mind,—fear. We dare neither be proud to one that can punish us, nor choleric to one that is above us.

Every man flies from the burning house: and one of these hath a fire in his heart, and the other discovers it in his face.

I would not live like a beast, pushed at by all the world for loftiness; nor yet like a wasp, stinging upon every touch. And this moreover shall add to my misliking them, that I hold them things accursed, for sowing of strife among brethren.—*Feltham*.

176.

Experience versus Nature.—Never suspect any one's sincerity until you have had reason for doing so. This is the dictate of nature and reason. What a pity that experience should so often prevent the pleasure of unlimited confidence, by whispering—Know the character of a man before you put a value on his declarations.—*F. F.*

177.

Consolatory View of Human Vicissitudes.—Darkness and light divide the course of time, and oblivion shares with memory a great part even of our living being; we slightly remember our felicities, and the smartest strokes of affliction leave but short smart upon us. Sense endureth no extremities, and sorrows destroy us or themselves. To weep into stones are fables. Afflictions induce callosities; miseries are slippery, or fall like snow upon us, which, notwithstanding, is no unhappy stupidity. To be ignorant

of evils to come, and forgetful of evils past, is a merciful provision of nature, whereby we digest the mixture of our few and evil days, and our delivered senses not relapsing into cutting remembrances, our sorrows are not kept raw by the edge of repetition.—*Sir Thomas Browne.*

178.

Slander.—It does not depend upon me, said the Grecian, to prevent being spoken ill of; it is only in my power that it be not done deservedly.

179.

Kosciusko.—The following anecdote is related of this celebrated Polish patriot: he wished to send some bottles of good wine to a clergyman of Solothurn; and as he hesitated to send them by his servant, lest he should smuggle a part, he gave the commission to a young man of the name of Zeltner, and desired him to take the horse which he himself usually rode. On his return, young Zeltner said that he would never ride his horse again, unless he gave him his purse at the same time. Kosciusko asking what he meant, he answered, "As soon as a poor man on the road takes off his hat, and asks for charity, the horse immediately stands still, and wont stir till something is given to the petitioner; and as I had no money about me, I was obliged to make believe to give something, in order to satisfy the horse."

180.

Sympathy an Affair of Proximity.—Few persons could sit at a table and enjoy a repast, if at the same table there sat some famished persons who were precluded from partaking of the viands before them. The difference of condition thus visibly presented would disturb complacency,

and be felt as an evil that required removal. Yet how many *know* that while they are regaling on the choicest luxuries, there are fellow-creatures but a few yards off, without a sufficiency of even the *necessaries* of existence. Is it dulness of apprehension, absence of imagination, or callousness to the welfare of their species, that can make men act so differently under circumstances *essentially* the same? Surely if right reflections were to penetrate into certain quarters, the effect on the condition of the poor, and even on the gross part of the pension-list, would be marvellous.—*F. F.*

181.

Moral Affinities.—Chemists inform us that the union of the particles of which matter is composed, is owing entirely to what, in that science, is called affinity. For instance, in dyeing, without an affinity between the substance to be dyed, and the colouring material, the dye *will not take*. There is an analogy to this theory in the moral world. “Evil communications,” says Euripides (quoted by St. Paul), “corrupt good manners.” They do so, because a latent principle of evil is often drawn out by the presence of a kindred quality in another. If this be correct, the maxim is susceptible of some qualification; for where the supposed affinities are not found, there will be repulsion instead of cohesion, and the virtuous will escape contamination. It is pleasant also to reflect that this theory includes the converse maxim, viz., “that good communications purify evil manners:” and coupled with the belief that there is no nature wholly destitute of some redeeming qualities, which favourable circumstances may draw out and strengthen, hope may be entertained for all; and they who really believe in the attracting beauty, as well as in the varied and inherent excellence of the goodness they

commend, may find great encouragement to continue their efforts to extend the possession of the qualities they reverence.—*F. F.*

182.

Epitaph on a Miser.—Here lies one who lived unloved and died unlamented; who denied plenty to himself, assistance to his friends, and relief to the poor; who starved his family, oppressed his neighbours, and plagued himself to gain what he could not enjoy; at last Death, more merciful to him than he was to himself, released him from care and his family from want; and here he lies with the muck-worm he imitated, and with the dirt he loved. in fear of a resurrection, lest his heirs should have spent the money he left behind; having laid up no treasure where moth and rust do not corrupt, nor thieves break through and steal.

183.

Public Money.—Public money ought to be touched with the most scrupulous consciousness of honour. It is not the produce of riches only, but of the hard earnings of labour and poverty. It is drawn even from the bitterness of want and misery. Not a beggar passes, or perishes in the streets, whose mite is not in that mass.

184.

Austerity.—The simplicity of the dove is to be guided by the prudence of the serpent. Too much austerity of doctrine savours more of affectation than discretion, and drives oftener at libertinism than true reform, every one inclining to shake off the yoke when rendered too heavy. Excess of rigour is a kind of usury, in that it extorts upon conscience to the oppression of a weak brother. The way

to heaven is narrow; we ought not to straiten it more, nor to lay stumbling blocks in the paths.—*Yellow Dwarf*.

185.

Communication with Posterity.—How much valuable and useful information of the actual existing state of arts and knowledge at any period might be transmitted to posterity in a distinct, tangible, and imperishable form, if, instead of the absurd and useless deposition of a few coins and medals under the foundations of buildings, specimens of ingenious implements, or condensed statements of scientific truths, or processes in arts and manufactures, were substituted. Will books infallibly preserve to a remote posterity all that we may desire should be hereafter known of ourselves and our discoveries, or all that posterity would wish to know? And may not a useless ceremony be thus transformed into an act of enrolment in a perpetual archive, of what we most prize, and acknowledge to be most valuable?—*Herschel's Discourse on the Study of Natural Philosophy*.

186.

Detraction.—In some unlucky dispositions there is such an envious kind of pride, that they cannot endure that any but themselves should be set forth for excellent; so that when they hear one justly praised, they will either seek to dismount his virtues, or, if they be like a clear light, they will stab him with a *but* of detraction; as if there were something yet so foul as did obnubilate even his brightest glory. When their tongue cannot justly condemn him, they will leave him suspected by their silence.

Surely, if we considered Detraction to be bred of Envy, and only in deficient minds, we should find that the applauding of virtue would win us far more honour than the

seeking slyly to disparage it. That would show we loved what we commended ; while this tells the world we grudge at what we want in ourselves.—*Feltham*.

187.

Benefits.—He that loves his neighbour as himself, is at the extent of the commandment : he that does more, breaks it. I would so serve others, as I might not injure myself ; but so myself, as I might be helpful to others.—*Ibid*.

188.

Haranguer, or a Talker.—His measure of talk is till his wind is spent, and then he is not silenced, but becalmed.

His ears have caught the itch of his tongue ; and though he scratch them, like a beast with his hoof, he finds a pleasure in it.

He shakes a man by the ear as a dog does a pig, and never loosens his hold till he has tired himself as well as his patient.

He is a walking pillory, and crucifies more ears than a dozen standing ones.

He will hold any argument rather than his tongue, and maintain both sides at his own charge ; for he will tell you what you will say, though perhaps he does not intend to give you leave.

His tongue is always in motion, though very seldom to the purpose ; like a barber's scissors, which are kept snipping as well when they do not cut, as when they do.

He is so full of words that they run over, and are thrown away to no purpose ; and so empty of things, or sense, that his dryness has made his leaks so wide, whatsoever is put in him runs out immediately.

He is so long delivering himself, that those that hear him desire to be delivered too, or despatched out of their pain.

Butler.

189.

Poverty the cause of Crime.—It is these laws of inequality which engender poverty, and poverty is the natural parent of all the corruptions which exist. When the immortal bard introduces Romeo, in a state of desperation, seeking out an instrument of his own destruction, he properly applies to a wretched victim of penury and want, from whom he requires certain poisonous drugs, not labouring to conceal the design of his application; the poor apothecary replies, that such drugs he has, but the laws of his country are death to any person detected in the sale of them. Romeo then attacks him with the invincible argument of reason and of nature; he appeals to that poverty which stings and goads him. He tells the son of misery, “that the world is not *his* friend, nor the world’s law; that the world affords no law to make *him* happy, then why should he consent to be longer wretched, when the means are offered of removing his wretchedness?”

On the above principle, the apothecary is corrupted, and sells the poison, telling him, “my poverty, but not my will consents.” Thus it will ever be, nature must prevail.—*Naturam expellas furcá licet, usque recurret.*

Manners of the Age, 1792.

190.

Modern Authors.—The advancement of the people and the lowering of the aristocracy have both been effected through the medium of the press. The position of authors has been much altered; formerly we behold such men as Dryden, Otway, and many others (giants in their days,) humbling themselves for bread. Now we have seldom a dedication, and of those few we have, the flattery is delicate. The authors look to the public as their patrons, and the aristocracy are considered but as a part and portion of it.

These remarks equally hold good with respect to the government. Authors are not to be so easily purchased as formerly; they prefer writing in conformity with public opinion to writing for government, because they are better remunerated. Now, if it be recalled to mind that in the rapid march of the people, in the assertion of their right to a greater share in the government of the country, in the pointing out and correcting of abuses, and in the breaking down of all the defences which have gradually yielded in so many years, it is the authors and the press who have led the van, and that in these continual inroads the aristocracy have been the party attacked—it is no wonder that there has arisen among *them* a feeling against the press and against authors in general.

191.

Adoption.—There is a singular system in France relative to the adoption of children. A family who has none, adopts as their own a fine child belonging to a friend, or more generally to some poor person (for the laws of population in the poor differ from those in the rich); the adoption is regularly registered by the civil authorities, and the child becomes the heir-at-law to the property of its new parents, and cannot be disinherited by any subsequent caprice of the parties; they are bound so support it suitably to their rank, and do every thing due to their offspring.

192.

Bounty.—He that spends to his proportion, is as brave as a prince; and a prince exceeding that, is a prodigal: there is no gallantry beyond what is fit and decent. A comely beauty is better than a painted one. Unseemly bounty is waste both of wealth and wit.—*Feltham*.

193.

Eloquence, when at its highest pitch, leaves little room for reason or reflection, but addresses itself entirely to the fancy or the affections, captivates the willing hearers, and subdues their understanding. Happily, this pitch it seldom attains.—*Hume*.

194.

Error of Partizans.—Difference of opinion frequently interrupts cordiality very improperly; for as no man should forego his opinion out of mere deference, persistence in it, where no doubt of sincerity can be entertained, is rather a title to esteem than to disapprobation.—*F. F.*

195.

Mathematics.—If a man's wits be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little, he must begin again.—*Bacon*.

196.

Pleasures of the Imagination.—As we ought not to make the gratification of our external senses the main end of life, so neither ought we to indulge our taste for the more refined pleasures, those called the pleasures of imagination, without some bounds. The cultivation of a taste for propriety, beauty, and sublimity, in objects natural or artificial, particularly for the pleasures of music, painting, and poetry, is very proper in younger life; as it serves to draw off the attention from gross animal gratifications, and to bring us a step farther into intellectual life, so as to lay a foundation for higher attainments. But if we stop here and devote our whole time and all our faculties to these objects, we shall certainly fall short of the proper end of life.—*Priestley*.

197.

Liberty of the Press.—As the chief happiness as well as dignity of rational creatures consists in having the liberty of thinking on what subjects they please, and of as freely communicating their thoughts, so all good governments that have allowed this freedom, were so far from suffering by it, that it wonderfully endeared them to their people. And no ministry can be hurt by the liberty of the press, since they have a number of dependents ready on all occasions to write in justification of their conduct,—nay to gild over the worst of their actions, and give a fair colour to their most pernicious designs; and at the same time so to misrepresent the true patriots of their country, that the people, (their real friends being deprived of the liberty of publicly justifying themselves,) may mistake them for their enemies, and caress them that are truly so.

Dr. Tyndal.

198.

The Mind ought to be excited by the exquisite Subtlety of Nature.—Light passes from the sun to the earth, a space of ninety-five millions of miles, in eight minutes, and the beams of the smallest taper are visible at sea, in a dark night, for at least three miles: so that the particles of light instantaneously fill a spherical space of six miles in diameter, or 1,130,976 cubical miles.

Instances of the exquisite subtlety of nature are infinite. That so small a drop of ink in a pen should be drawn out into so many letters or lines, as we find it; that silver gilt upon its external surface, should be drawn to such a vast length of gilded wire; that so very small a worm as that found in the skin, should have a spirit, and a peculiar structure and organisation of different parts; that a little saffron should tinge a whole hogshead of water; that a

little civet or musk should fill a large chamber with its odour; that such a great cloud of smoke should be raised from a little incense; that the exact differences of sounds, should be every way conveyed through the air, and even through the holes and pores of wood and water, (though much weakened, indeed, in the passage,) and be reflected with great distinctness and velocity; that light and colour should so suddenly pass through such a bulk of solid matter, as glass, or of a fluid, as water; yet so as at the same time to convey a great and exquisite variety of images, even though the light suffers refraction and reflection; that the loadstone should operate through all kinds of bodies, even the most compact and solid; and what is still more wonderful, that in all these cases the action of one thing does not greatly hinder the action of another, in a neutral or indifferent medium, such as the air is. Thus, cold, heat, and magnetical virtues, all pass through the air at once, without obstructing one another, as if each of them had its own separate way or passage, so as to prevent impinging against, meeting with, or obstructing one another.

Bacon.

199.

Titles and Nobility.—The princes of Europe have found out a manner of rewarding their subjects, by presenting them with about two yards of blue ribbon, which is worn about the shoulder. They who are honoured with this mark of distinction are called knights, and the king himself is always the head of the order. Should a nobleman happen to lose his leg in battle, the king presents him with two yards of ribbon, and he is paid for the loss of his limb. Should an ambassador spend all his paternal fortune in supporting the honour of his country abroad, the king presents him with two yards of ribbon, which is to be considered as

equivalent to his estate. In short, while an European king has a yard of blue or green ribbon left, he need be under no apprehension of wanting statesmen, generals, and soldiers.—*Goldsmith's Citizen of the World.*

200.

A spare Diet.—Dr. Tronchin, physician to a former Duke of Orleans, was celebrated for having studied the influence of the moral upon the physical man, the necessity of managing the strength, of proportioning the resources to the means, and the advantage of combating the principle of the disease, by removing out of the way whatever might contribute to cherishing and irritating it. Spare diet was almost always one of the first of his prescriptions. “ ’Tis the best way,” he said, “to cut off the enemy’s provisions: that is already a great point gained.” What Plutarch said of a physician of his time, was applied to Tronchin;—“He was, among physicians, what Socrates was among philosophers.”

201.

Herald.—An herald calls himself a king because he has power and authority to hang, draw, and quarter arms.

The hang-man has a receipt to mar all his work in a moment; for by nailing the wrong end of a ’scutcheon upwards upon a gibbet, all the honour and gentility extinguishes itself, like a candle that is held with the flame downwards.—*Butler.*

202.

All Politeness is owing to Liberty.—We polish one another, and rub off our corners and rough sides by a sort of amicable collision. To restrain this is inevitably to bring a rust upon men’s understandings.—*Shaftesbury.*

203.

A Trade an Estate.—He that hath a trade, hath an estate, and he that hath a calling, hath an office of profit and honour : but then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes.—*Franklin.*

204.

Acquaintance.—Three days of uninterrupted company in a vehicle, will make you better acquainted with another, than one hour's conversation with him every day for three years.—*Lavater.*

205.

Advice.—Except thou desire to hasten thine end, take this for a general rule, that thou never add any artificial heat to thy body by wine or spice, until thou find that time hath decayed thy natural heat, and the sooner thou beginnest to help nature, the sooner she will forsake thee, and trust altogether to art.—*Sir W. Raleigh.*

206.

The Poor Man.—When a poor man attempts to rise— attempts to show that there is no monopoly of genius, and that God hath given as free and noble a soul to the lowly as to the great—he is not only opposed by the class above him, but envy and scorn are but too often his portion among his fellows. They do not like to see themselves outstripped by one whom they have reckoned no better than themselves, and instead of encouraging, they damp his ardour, and grieve his heart with sneers, and cold, because envious, counsel. The next class above him love not to see a man who has nought to boast of but a noble soul, no treasures save those of mind, presuming to take his

place among them, and there is one universal shout of "keep him down!" This upward struggle which poverty-struck genius has to endure—this struggle against prejudice, and envy, and misrepresentation, and want, has daunted many a mind, and discouraged many a breast, and has kept many a man formed to be a light to the world in poverty and darkness to the end of his days. Because of this, many a noble spirit has concealed its own flame of brightness; many noble and free men, of whom the world was not worthy, have gone down into the grave, with all the wisdom of their souls untold—"have died, and made no sign."

207.

Goosequill.—The fangs of a bear, and the tusks of a wild boar, do not bite worse, and make deeper gashes, than a goosequill sometimes: no not even the badger himself, who is said to be so tenacious of his bite, that he will not give over his hold, till he feels his teeth meet, and the bones crack.—*Howell.*

208.

Suicide.—When the determination to die is once taken up, it would seem almost a vain thing to endeavour to prevent its accomplishment. There are so many ways of going out of the world, that it looks like a mere mockery to remove the knife, the razor, the poison, and the rope. One of the Carbonari people in Italy, I believe at Genoa, a young man twenty years of age, having been allowed to drink out of an earthen cup by his jailor, bit a piece out of the vessel, and on the keeper taking it from him, contrived to secrete a small fragment in his mouth, and with this blunt tool, in the dead of the night, he succeeded in cutting his throat till he died. The gash was fearful in extent,

but the blood had flowed slowly from the bluntness of the tool, and so much so, that it was the opinion of a medical man, who saw the body, that the suicide must have been the work of many hours. Such is the perseverance in the determination to die, engendered by a weariness of existence ;—and we think we may safely venture to assert, that when this weariness of life does once creep over the soul, there are but two feelings strong enough to resist it, and to re-attach the sickened affections to this earth. Need we say that they are religion and love ?

209.

Advocates.—A faithful advocate can never sit without clients. Nor do I believe that any man could lose by it in the end, that would not undertake a cause he knew not honest. A goldsmith may gain an estate as well as he that trades in every coarser metal. An advocate is a limb of friendship ; and further than the altar he is not bound to go. And it is observed of as famous a lawyer as I think was then in the world, the Roman Cicero, that he was slain by one he had defended, when accused of the murder of his father. Certainly he that defends an injury is next to him that commits it. And this is recorded, not only as an example of ingratitude, but as a punishment for patronising an ill cause.—*Feltham.*

210.

Polemical Divines.—The dispute about religion, and the practice of it, seldom go together.—*Young.*

211.

Destiny.—The world subsists either by its own nature, by its physical laws, or a Supreme Being has formed it by his primitive laws. In either case these laws are immuta-

ble ; in either case every thing is necessary. Heavy bodies gravitate towards the centre of the earth, and cannot tend to remain in the air ; pear-trees can never bear pine-apples ; the instinct of a spaniel can never be the instinct of an ostrich : every thing is arranged, set in motion, and limited.—Man can have but a certain number of teeth, hair, and ideas ; and a time comes when he necessarily loses them. It is a contradiction that what was yesterday has not been, and what is to-day should not be : no less a contradiction is it that a thing which is to be should not come to pass.—If thou couldst give a turn to the destiny of a fly, I see no reason why thou mightest not as well determine the destiny of all other flies, of all other animals, of all men, and of all nature ; so that at last thou wouldst be more powerful than God himself.—It is common for weak people to say, such a physician has cured a person of a dangerous illness ; he has added to his life ten years. Others as weak, but in their own opinion very wise, say, the prudent man owes his fortune to himself. But the prudent man oftentimes is crushed by his destiny, instead of making it : it is their destiny that renders men prudent.—The physician has saved a person ; allowed : but herein he certainly did not reverse the order of nature ; he conformed to it. It is evident that the person could not hinder his being born in such a town, and having a certain illness, at such a time ; that the physician could be nowhere but in the town where he was ; that the person was to send for him ; and that he was to prescribe those medicines which effected the cure.—A peasant imagines that the hail which has fallen in his ground is purely matter of chance, but the philosopher knows that there is no such thing as chance ; and that by the constitution of the world, it must necessarily have hailed that day in that very place. .

Some, alarmed at this truth, say there are necessary

events, and others which are not so : but it would be odd indeed that one part of this world were fixed and not the other ; that some things which happen were to happen, and that others which happen were not necessarily to happen. On a close examination, the doctrine which opposes that of destiny must appear loaded with absurdities, and contrary to the idea of an eternal Providence. But many are destined to reason wrongly ; others not to reason at all ; and others to persecute those who do reason.—*Voltaire*.

212.

A Tutor should not be continually thundering instruction into the ears of his pupil, as if he were pouring it through a funnel, but, after having put the lad, like a young horse, on a trot, before him, to observe his paces, and see what he is able to perform, should, according to the extent of his capacity, induce him to taste, to distinguish, and to find out things for himself ; sometimes opening the way, at other times leaving it for him to open ; and by abating or increasing his own pace, accommodate his precepts to the capacity of his pupil.—*Montaigne*.

213.

Progress of Literature and Science.—Literature and science we have already adverted to. A progress in these must be accompanied by progressive changes in our social and political institutions. That they have not arrived at perfection, the slightest glance at the misery around us is all that is requisite to prove. The supposition that they will not be subject to changes would imply, either that while other kinds of knowledge are daily advancing, the science of social happiness was as complete as the nature of the subject allowed, and therefore susceptible of no improvement ; or that the happiness of communities ad-

mitted of no addition, their misery of no diminution, from the most thorough insight into the various causes which produced them. The history of every country proves that a knowledge of these causes is one of the most difficult of acquisitions, that on no subject is man more easily deluded, less capable of extensive views, guilty of grosser mistakes, and yet more inveterately pertinacious in thinking himself infallible. Nor is there any subject on which the correction of an apparently small error has teemed with such important benefits to the world.

Essays on the Pursuit of Truth.

214.

Exclusive Attention to one Subject.—A curious instance of the effect of an exclusive attention to one subject, appears in the reply of the Abbé D'Angeau. The study of grammar was his favourite pursuit. One day a person was expressing his fears that a great revolution was about to take place in public affairs. "That may be," said the Abbé, "but let what will happen, I am extremely rejoiced that I have in my portfolio six-and-thirty conjugations perfectly completed."—*Reproof of Brutus.*

215.

A reserved Man is in continual conflict with the social part of his nature, and even grudges himself the laugh into which he is sometimes betrayed.—*Shenstone.*

216.

Loquacity.—Gratiano speaks an infinite deal of nothing, more than any man in all Venice: his reasons are as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them; and when you have them, they are not worth the search.—*Shakspeare.*

217.

Why Men of Genius are imperfectly appreciated.—It is in strict accordance with the nature of things, that men of original genius should be always inadequately appreciated by the generality of their contemporaries. The reason is, that such men contribute not only an addition to existing stores, but an addition, varying in kind as well as in degree, from that of previous contributors. Of these originalities all may perceive the novelty, but the peculiar excellence lies hidden, except to persons possessing some congeniality of mind ; and of these the number in each generation is necessarily limited.—*F. F.*

218.

Life compared to the Seasons.—

Spring first, like infancy, shoots out his head,
With milky juice requiring to be fed ;
Helpless though fresh, and wanting to be led.

* * * * *

The summer grows adult, and ripens into man,
This season, as in men, is most replete
With kindly moisture, and prolific heat.
Autumn succeeds, a sober tepid age,
Not froze with fear, nor boiling into rage ;
More than mature, and tending to decay.

* * * * *

Last, winter creeps along with tardy pace,
Sour is his front, and furrowed is his face.

Dryden's Ovid.

219.

Truth, real and seeming.—Truth, considered abstractedly, is the object of universal admiration, and all men would fain persuade themselves that, in the investigations

they pursue, they are mainly anxious to discover her features, and to award her the supremacy which is her due. But so much does human frailty interfere with the best directed efforts; so much do private feeling and unconscious prejudice alloy the purest suggestions of the heart, that if we were to scrutinise our wishes rigidly, we should often be constrained to admit that we are more desirous to exact homage for an idol of our own creation, invested by our partiality with every possible attraction, than calmly bent on surrendering our undivided and willing allegiance to the true divinity whose name and praise is for ever on our lips.—*F. F.*

220.

Reverence for Truth among the Athenians.—The virtue of the ancient Athenians is very remarkable in the case of Euripides. This great tragic poet, though famous for the morality of his plays, had introduced a person who, being reminded of an oath he had taken, replied, *I swore with my mouth, but not with my heart.* The impiety of this sentiment set the audience in an uproar; made Socrates (though an intimate friend of the poet) go out of the theatre with indignation, and gave so great offence, that he was publicly accused, and brought upon his trial, as one who had suggested an evasion of what they thought the most holy and indissoluble bond of human society. So jealous were these virtuous heathens of any the smallest hint that might open a way to perjury.—*Addison.*

221.

Motion.—Though the motion of the cart-wheel is so obvious, and seems so plain a thing that the carman himself never looks upon it with wonder, yet, after Aristotle had taken notice of the difficulty that occurred about it,

this trivial phenomenon has perplexed divers great wits, not only schoolmen, but mathematicians, and continues yet so to do.—*Boyle*.

222.

Benevolence.—Madame Geoffrin had ordered two marble vases from the celebrated Bouchardon. They were brought to her by two of his workmen, when she observed that the cover of one was broken. “Alas! yes, madam,” said the workmen, “and our comrade, to whom this misfortune happened, is so grieved about it, that he dared not appear before you. He is much to be pitied, for if our master were to know it, he would be sent away, and he has a wife and four children.” “Well, well,” said Madame Geoffrin, “he may make himself easy, I shall not say a word about it.” When the workmen were gone, she reflected within herself, this poor man has suffered exceedingly from vexation; he must be comforted. Then calling one of her servants, she said, “Go to M. Bouchardon’s, and inquire for such a one; give him twelve livres, and give three to his comrades who spoke in his behalf.”

223.

The Ancients and Moderns.—To the ancients who lived in the infancy of the world, or rather in the infancy of man’s experience, the question whether the laws of nature have that degree of permanence and fixity that can render them subjects of systematic discussion, or whether, on the other hand, the qualities of natural agents are subject to mutation from lapse of time, was very rational, and hence their distinctions between corruptible and incorruptible. Thus, according to some of them, the matter only of the celestial spheres is pure, immutable, and incorruptible, while all sublunary things are in a state of lapse; the

world becoming paralysed with age, and man himself deteriorating in character, and diminishing at once in intellectual and bodily stature. But to the moderns, who have the additional experience of some thousand years, the question of permanence is in a great measure decided in the affirmative. The profound speculations of modern astronomers, grounding their conclusions on observations made at very remote periods, have proved to demonstration, that one at least of the great powers of nature, the force of gravitation, the main bond and support of the material universe, has undergone no change in intensity from a high antiquity. The stature of mankind is just what it was three thousand years ago, as the specimens of mummies which have been exhumed at various times sufficiently show. The intellect of Newton, La Place, or La Grange, may stand in fair competition with that of Archimedes, Aristotle, or Plato; and the virtues and patriotism of Washington, with the brightest examples of antiquity.

Herschell's Natural Philosophy.

224.

Conversation.—I would establish but one great general rule in conversation, which is this, that men should not talk to please themselves, but those that hear them. This would make them consider whether what they speak be worth hearing; whether there be either wit or sense in what they are about to say; and whether it be adapted to the time when, the place where, and the person to whom, it is spoken.—*Steele.*

225.

Graceful Philosophy.—The true greatness of mind consists in valuing men apart from their circumstances, or according to their behaviour in them. Wealth is a

distinction only in traffic, but it must not be allowed as a recommendation in any other particular, but only just as it is applied. It was very prettily said, that we may learn the little value of fortune, by the persons on whom Heaven is pleased to bestow it. However, there is not a harder part in human life than becoming wealth and greatness. He must be very well stocked with merit, who is not willing to draw some superiority over his friends from his fortune; for it is not every man that can *entertain with the air of a guest*, and do good offices with the mien of one who receives them.—*Steele*.

226.

Family Antiquity.—We are very fond of some families, because they can be traced beyond the Conquest, whereas indeed the farther back, the worse, as being the nearer allied to a race of robbers and thieves.—*De Foe*.

227.

Body and Mind.—As that body is most strong and healthful which can best support extreme cold and excessive heat in the change of seasons, and that mind the strongest and firmest which can best bear prosperity and adversity, and the change from one to the other; so the virtue of Emilius was eminently seen in that his countenance and carriage were the same, upon the loss of two beloved sons, as when he had achieved his greatest victories and triumphs.—*Plutarch*.

228.

Refinement of Taste.—With respect to many persons, a great refinement of taste is attended with the same inconveniences as an addictedness to sensual pleasure; for it is apt to lead them into many expenses, and make them de-

spise plain honest industry; whereby they are frequently brought into a state of poverty, surrounded with a thousand artificial wants, and without the means of gratifying them.—*Priestley*.

229.

Mental Indolence.—Men reflect little, read negligently, judge with precipitation, and receive opinions exactly as they do money, because they are current.—*Rev. R. Fennell*.

230.

Armies have overturned the liberties of most countries, and all who are well affected to liberty have hated them. They are subject to an explicit obedience to their officers, and to laws of their own. They are so many lusty men taken from work, and maintained at an extravagant expense, upon the labour of the rest. They are many ways burthensome to the people in their quarters, even under the best discipline, especially in dear countries. They are a cause of undue influence in the hands of designing ministers.—*Dr. J. Arbuthnot*.

231.

Antipathies.—What an unaccountable medley of strength and weakness is man! Lord Bacon, it is said, fell back inanimate at the occurrence of an eclipse. The astute and erudite Erasmus was alarmed at the sight of an apple. Bayle, the great lexicographer, swooned at the noise made by some water as it escaped, drop by drop, from a rock. Henry of France, the third of that name, though he had driven his enemies before him at Jarnac, trembled from head to foot at the sight of a cat. When a hare crossed the celebrated Duke d'Epernon's path, his blood stagnated

in his veins. The masculine-minded Mary of Medicis fainted away whenever a nosegay was in sight. A shudder overcame the learned Scaliger on perceiving cresses. Ivan the Second, Czar of Muscovy, would faint away on seeing a woman : and Albert, a brave field-marshal of France, fell insensible to the ground on discovering a sucking pig served up at his own table !

232.

Affections.—It appears unaccountable that our teachers generally have directed their instructions to the head, with very little attention to the heart. From Aristotle down to Locke, books without number have been composed for cultivating and improving the understanding ; but few, in proportion, for cultivating and improving the affections.

Lord Kaimes.

233.

Genius.—The only difference between a genius and one of common capacity, is, that the former anticipates and explores what the latter accidentally hits upon. But even the man of genius himself more frequently employs the advantages that chance presents to him. It is the lapidary that gives value to the diamond, which the peasant has dug up, without knowing its worth.—*Abbé Raynal.*

234.

Ignorance of Citizens.—In cities, people are brought up in total ignorance of, and blamable indifference for, country affairs ; they can scarce distinguish flax from hemp, wheat from rye, and neither of them from barley : eating, drinking, and dressing, are their qualifications ; pastures, copses, after-grass, inning harvest, are Gothic words to them. If to some of them you talk of weights, scales, measures,

interest, and books of rates ; to others of appeals, petitions, decrees, and injunctions, they will prick up their ears. They pretend to know the world, and, though it is more safe and commendable, are ignorant of nature, her beginnings, growths, gifts, and bounties. This ignorance is often voluntary, and founded on the conceit they have of their own callings and professions : there is not a pettifogger, who, in his own sooty study, with his noddle full of wicked quibbles and destructive chicane, does not prefer himself to the valuable husbandman, who praises God, cultivates the earth, sows in season, and gathers his rich harvest ; and if at any time the rich hears talk of the first men, or the patriarchs, of their rural lives, their order and security, he wonders how there could be any living without attorneys, counsellors, judges, and solicitors ; whilst those of another cast think they must be queer mortals without billiards, operas, cards, balls, coffee-houses, and ordinaries.

Bruyere.

235.

Costly Followers are not to be liked ; lest while a man maketh his train longer, he make his wings shorter.—*Lord Bacon.*

236.

Drunkenness.—A certain people among the ancient Greeks (the Locrians I think) punished with double rigour any crime committed in liquor : first and principally for getting drunk, and secondly for the crime committed : for certainly he who eradicates his reason deliberately, as drunkards do, is much more guilty of what is committed for want of that reason, destroyed by his own fault, than he whose reason is overcome by any accidental attack of passion.—*Anon.*

237.

How to judge of a Government.—The ruin or prosperity of a state depends so much upon the administration of its government, that, to be acquainted with the merits of a ministry, we need only observe the condition of the people. If we see them obedient to the laws, prosperous in their industry, united at home, and respected abroad, we may reasonably presume that their affairs are conducted by men of experience, abilities, and virtue. If, on the contrary, we see a universal spirit of distrust and dissatisfaction, a rapid decay of trade, dissensions in all parts of the empire, and a total loss of respect in the eyes of foreign powers, we may pronounce, without hesitation, that the government of that country is weak, distracted, and corrupt.—*Junius*.

238.

Topics of Discourse.—I have often admired the importance of the subjects which are discussed by these enlightened and polished whites in their accidental concurrences and social assemblies. In the first place, they take particular care to enquire into the state of each other's health: "My dear sir, how do you do? How do you *feel* this morning? I hope you are well." Piomingo! Why do they ask these preposterous questions? Do they feel any solicitude for the health and prosperity of their friends and acquaintances? No such thing, they would send each other to the devil in a moment if it were in their power. Do they wish to render each other unhappy by bringing to their respective recollections the frailties, pains, diseases, and infirmities of the body? Do they wish to damp the general joy by calling up ideas of death and the grave?

In the second place they proceed to inform each other seriously and formally concerning the nature of the weather,

the temperature of the air, the course of the wind, and the changes of the moon. "Well," says one, "this is a pleasant morning; the rain we had yesterday was extremely refreshing: and this warm sun, following the rain, will promote vegetation with rapidity." If it be summer, we hear,—“a very warm day this! is it not, sir? My God! 'tis excessive hot: it makes me perspire like the devil!” Here I must remark that these polished beings are very apt to hook God and the devil into the same sentence: why they do so I cannot tell, unless it be merely to embellish their discourse. Father! I speak English fluently; but I never could exactly discover when to introduce God or when to have recourse to the devil in my conversation: indeed, sometimes I am ready to conclude that those names are used without the least discrimination: thus, “Good God how it rains!” and “It rains like the devil!” seem to convey the same idea precisely. If two friends encounter each other in the street in December or January, after the customary interrogations and responses concerning the health of themselves and families, after having coughed and complained of a cold, and having given a circumstantial detail of the manner in which this cold was unfortunately caught; after having whined about an aching head, a poor appetite, a sick stomach, a miserable digestion, a weakness of the back, a sore shin, a crick in the neck, a pain in the hip, &c. &c., they proceed, “a cold day, sir.” “Yes, sir, quite cold.” “It blows confoundedly.” “Yes, sir, a blustery day; a blustery day indeed, sir.” “Quite a deep snow this.” “Yes, sir, quite a—quite a snowy day, sir: this is what I call winter.” Piomingo! What is their purpose (if they have any purpose at all) in relating these circumstances, which must necessarily be as well known to one as to the other? Does it arise from habitual garrulity, or from an itching propensity to hear themselves talk? Each one hastens to

be delivered of the important intelligence, lest his friend should begin, and consequently deprive him of the pleasure of exercising the organs of speech. Were not the whites an intelligent people, I should certainly suppose they were reduced, by the paucity of their ideas, to the deplorable necessity of talking nonsense or continuing silent.

The Savage.

239.

Ill Health and its Consolations.—It seems to me that when the nerves are somewhat weakened, the senses of sympathy are more keen; we are less negligent of our kind; that impetuous and reckless buoyancy of spirit which mostly accompanies a hard and iron frame is not made to enter into the emotions of others. The susceptible frame of women causes each more kindly and generous feeling to vibrate more powerfully on their hearts, and thus also that which in our harsher sex relaxes the nerves, often softens the affections. And this is really the cause of that increased tendency to pity, to charity, to friendship, which comes on with the decline of life, and which Bolingbroke has so touchingly alluded to. “There is an excitement in the consciousness of the glorious possession of unshaken health and matured strength, which hurries us on to the road of that selfish enjoyment which we are proud of our privilege to command. The passions of the soul are often winged by our capacities, and are fed from the same sources that keep the beating of the heart strong, and the step haughty upon the earth. Thus when the frame grows slack, and the race of the strong can be run no more, the mind falls gently back upon itself—it releases its garments from the grasp of the passions, which have lost their charm—intellectual objects become more precious, and no longer sufficing to be a world to ourselves, we contract the soft habit

of leaning our affections upon others ; the ties round our heart are felt with a more close endearment, and every little tenderness we receive from the love of those about us, teaches us the value of love. And this is therefore among the consolations of ill health, that we are more susceptible to all the kindlier emotions, and that we drink a deeper and sweeter pleasure from the attachment of our friends.'—*Monthly Magazine*.

240.

Compliments.—Though all compliments are lies, yet because they are known to be such, nobody depends on them, so there is no hurt in them ; you return them in the same manner you receive them : yet it is best to make as few as one can.—*Lady Gethin*.

241.

Correspondence.—Swift, alluding in a letter to the frequent instances of a broken correspondence after a long absence, gives the following natural account of the causes : “ At first one omits writing for a little while ; and then one stays a little while longer to consider of excuses—and at last it grows desperate, and one does not write at all. In this manner I have served others, and have been served myself.”

242.

Varieties in the Human Species.—Each human being has something distinguishing, in form, proportions, countenance, gesture, voice—in feelings, thought, and temper, in mental as well as corporeal physiognomy. This variety is the source of every thing beautiful and interesting in the external world,—the foundation of the whole moral fabric of the universe.

Certain external circumstances, as food, climate, mode of life, have the power of modifying the animal organisation, so as to make it deviate from that of the parent. But this effect terminates in the individual. Thus, a fair Englishman, if exposed to the sun, becomes dark and swarthy in Bengal; but his offspring, if from an English woman, are born just as fair as he himself was originally: and the children, after any number of generations that we have yet observed, are still born equally fair, provided there has been no intermixture of dark blood.—*Lawrence.*

243.

We are complicated Machines; and though we have one main spring that gives motion to the whole, we have an infinity of little wheels, which, in their turns, retard, precipitate, and sometimes stop that motion.—*Chesterfield.*

244.

Life a Journey.—Human life is the journey of a day; we rise in the morning of youth, full of vigour, and full of expectation; we set forward with spirit and hope, with gaiety and with diligence, and travel on awhile in the road of piety towards the mansions of rest. In a short time we remit our fervour, and endeavour to find some more easy means of obtaining the same end. We then relax our vigour, and enter the bowers of ease, and repose in the shades of obscurity. Here the heart softens and vigilance subsides; we then turn our eyes upon the gardens of pleasure, we enter them, hoping to pass through them without losing the road of virtue, which we for awhile keep in sight, and to which we purpose to return. By degrees we let fall the remembrance of our original intention; we entangle ourselves in business, immerse ourselves in luxury, and rove through the labyrinths of

inconstancy, till the darkness of old age begins to invade us, and disease and anxiety obstruct our way.—*Rambler*.

245.

The Ambitious and the Covetous are madmen to all intents and purposes, as much as those who are shut up in dark rooms; but they have the good luck to have numbers on their side; whereas the frenzy of one who is given up for a lunatic, is more singular in its kind, and does not fall in with the madness of the multitude.

Moral Reflections, 1759.

246.

Pleasures of Observation and Study.—What a large volume of adventures may be grasped within this little span of life, by him who interests his heart in every thing; and who, having eyes to see what time and chance are perpetually holding out to him as he journeyeth on his way, misses nothing he can fairly lay his hands on!

If this won't turn out something another will; no matter, 'tis an essay on human nature; I get my labour for my pains, 'tis enough, the pleasure of the experiment has kept my senses, and the best part of my blood awake, and laid the gross to sleep.

I pity the man who can travel from Dan to Beersheba, and cry, "'tis all barren." And so it is: and so is all the world to him who will not cultivate the fruit it offers. "I declare," said I, clapping my hands cheerily together, "that were I in a desert, I would find out wherewith in it to call forth my affections. If I could do no better, I would fasten them upon some sweet myrtle, or seek some melancholy cypress to connect myself to. I would court their shade, and greet them kindly for their protection. I would cut my name upon them, and swear they were the

loveliest trees throughout the desert; if their leaves withered, I would teach myself to mourn, and when they rejoiced, I would rejoice along with them."—*Sterne*.

247.

The Human Understanding.—The peculiar manner in which we form ideas, is that which constitutes the genius and character of the mind. To form our ideas of things on their actual relations only, betokens a solid understanding, whereas to be contented with their apparent relations, betrays a superficial one. To conceive these relations as they really exist, displays a right judgment: to conceive mistaken notions of them, denotes a wrong one. Those who see imaginary relations, that have neither reality nor appearance, are madmen; while those who make no comparison between them are idiots. The less or greater aptitude to compare these ideas, and discover such relations, is what constitutes a greater or less degree of understanding.—*Rousseau*.

248.

Lessons of Wisdom have never such power over us as when they are wrought into the heart through the groundwork of a story which engages the passions; is it that we are like iron, and must first be heated before we can be wrought upon? or, is the heart so in love with deceit, that where a true report will not reach it, we must cheat it with a fable in order to come at the truth?—*Sterne*.

249.

Exaggerations.—Never to speak by superlatives is a sign of a wise man: for that way of speaking wounds either truth or prudence. Exaggerations are so many prostitutions of reputation; because they discover the

weakness of understanding, and the bad discerning of him that speaks. Excessive praises excite both curiosity and envy ; so that if merit answer not the value that is set upon it, as it generally happens, general opinion revolts against the imposture, and makes the flattered and the flatterer both ridiculous.—*Anon.*

250.

Merit.—To undeceive a person prejudiced in favour of his own merit, is to do him the same bad office that was done to the madman at Athens, who fancied all the vessels that came into port to be his own. This noble Athenian, when recovered from his indisposition, declared that he had never more pleasure than whilst he was distempered, which he remembered well ; adding that his friends would have obliged him much, to have let him enjoy a happiness that put him in possession of all things, without depriving any body of the least.—*Rochevoucault.*

251.

Passions.—While we labour to subdue our passions, we should take care not to extinguish them. Subduing our passions is disengaging ourselves from the world ; to which, however, whilst we reside in it, we must always bear relation ; and we may detach ourselves to such a degree as to pass a useless and insipid life, which we were not meant to do. Our existence here is at least one part of a system.

Shenstone.

252

Hunger.—Of all the terrors of nature, that of one day or other dying by hunger is the greatest ; and it is wisely wove into our frame to awaken man to industry, and call forth his talents ; and though we seem to go on carelessly,

sporting with it as we do with other terrors, yet he that sees this enemy fairly, and in his most frightful shape, will need no long remonstrance to make him turn out of the way to avoid him.—*Sterne's Sermons.*

253.

Law.—

He that with injury is grieved,
And goes to law to be relieved,
Is sillier than a sottish chouse,
Who, when a thief has robbed his house,
Applies himself to cunning men,
To help him to his goods again;
When all he can expect to gain,
Is but to squander more in vain.—*Butler.*

254.

We ever doat most on things when they are wanting.—
Before we possess them, we chase them with eagerness; when we have them, we slight them; when they are gone, we sink under the wring of sorrow for their loss. Infatuated estate of man! that the enjoyment of a pleasure must diminish it, that perpetual use must make it like a pyramid, lessening itself by degrees till it grows at last to a punctum, to a nothing!—*Feltham.*

255.

Servility.—There is nothing to me more irksome than to hear weak and servile people repeat with admiration very silly speech that falls from a person of mere rank and fortune. The nonsense grows more nauseous through the medium of their admiration, and shews the venality of vulgar tempers, which can consider fortune as the goddess of wit.—*Skenstone.*

256.

Abuse of Names.—It is by giving fair names to foul actions, that those who would start at real vice are led to practise its lessons, under the disguise of virtue.—*Scott.*

257.

Dissimulation.—Dissimulation in vice, is like the brain in man. All the senses have recourse to that, yet is it much controverted whether that be at all sensitive or no : so all vices fall into dissimulation, yet is it in dispute, whether that in itself be a vice or no.

Surely men would never act vice so freely, if they thought not they could escape the shame of it by dissembling. Vice hath such a loathed look with her, that she desires to be ever masked. Deceit is a dress that she continually wears ; and howsoever the world's corrupted course may make us sometimes use it, even this will condemn it, that it is not of use but either when we do ill ourselves, or meet with ill from others. Men are divided about the question ; some disclaim all, some admit too much, and some have hit the mean : and as the world is, it is not all condemnable. There is an honest policy. The heart is not so far from the tongue but that there may be a reservation, though not a contradiction between them. All policy is but circumstantial dissembling : pretending one thing, intending another.—*Feltham.*

258.

Temperance in pleasure is essentially necessary to be observed, particularly by youth, that they may beware of that rock, on which thousands, from race to race, continually split. The love of pleasure, natural to man in every period of his life, glows at this age with excessive ardour.—Novelty adds fresh charms, as yet, to every gratification.

The world appears to spread a continual feast ; and health, vigour, and high spirits invite them to partake of it without restraint. In vain are they warned of the latent danger.—The old, when they offer their admonitions, are upbraided with having forgot that they once were young. And yet, to what do the counsels of age, with respect to pleasure, amount ? They may all be comprised in few words, not to hurt ourselves, and not to hurt others by our pursuit of pleasure, and these will be fully effected by temperance. Within these bounds pleasure is lawful, beyond them it becomes criminal, because it is ruinous.

Dr. Blair.

259.

Simplicity is the great friend to nature ; and if I would be proud of anything in this silly world, it should be of this honest alliance.—*Sterne's Sermons.*

260.

Distress.—Nothing so powerfully calls home the mind as distress : the tense fibre then relaxes,—the soul retires to itself, sits pensive and susceptible of right impressions. If we have a friend, 'tis then we think of him ; if a benefactor, at that moment all his kindness presses upon our minds.—*Ibid.*

261.

The Argument for Taxation exploded.—"There is one more observation which here deserves notice, and that is the absurd sophism that taxes are like the superabundant moisture of the earth, raised by the sun (the state), to descend again in healthy dew and invigorating showers. What would a banker or merchant say to a house-breaker who, when detected carrying off his bags of money, would

exclaim, 'Do not be alarmed, my good sir, you will be no loser ultimately, the money will return to you in the form of different commodities, and its diffusion will be a benefit to you.' It is more than doubtful whether such reasoning would satisfy the merchant; he would be apt to think that the purloiner of his cash had forgot the difference between the personal pronouns 'meum' and 'tuum.' Again, it is said that a government with large civil and military establishments, which require considerable disbursements to be raised by taxation, is a benefit to commerce, and to the nation at large. This miserable sophistry is soon answered. Should we not be induced to think a shopkeeper worthy of Bedlam, who every morning distributed money among his neighbours, in order that they might purchase his goods during the day, and thus extend his trade? No! no!—the time is gone by for making Englishmen believe that any person can spend his money better than the lawful acquirer and owner of it."

262.

Belief.—To believe without examination is no belief in reality, but merely an assent that such and such things are believed by others, and is in fact only believing that we believe.—*Entertaining Magazine.*

263.

Calculations on Life.—From the best calculations, only one out of 3210, reach the age of 100.

Of 1000 infants, nursed by the mother, about 300 die; of the same number nursed out, 500 die.

More people live to a great age in elevated situations, than in a lower one.

Of the children born alive, one-fourth die before eleven months, one-third before the twenty-third month, half

before their eighth year, two-thirds of mankind die before the thirty-ninth year, three-fourths before their fifty-first year, and of about 12,000 only one survives a whole century.

Buffon.

The greatest number die in March ; next in August and September ; fewest in November, December, and February. Married women live longer than single ones.

Annual Register.

The average mortality through England and Wales, estimated in 1803, is one in forty persons ; the births about one in thirty.—*Malthus.*

264.

Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out.

Lady Gethin.

265.

Bodily Imperfections and Mental Graces.—We often see blemished bodies rare in mental excellencies ; which is an admirable instinct of Nature, that being conscious of her own defects, and not able to absterge them, she uses diversion, and draws the consideration of the beholders to those parts wherein she is more confident of her qualifications.

For converse among men, beautiful persons have less need of the mind's commending qualities. Beauty in itself is such a silent orator, that it is ever pleading for respect and liking ; and by the eyes of others is ever sending to their hearts for love. Yet even this hath this inconvenience in it, that it makes its possessor neglect the furnishing of the mind with nobleness. Nay, it oftentimes is a cause that the mind is ill.

Unlovely features have more liberty to be good withal, because they are freer from solicitations. There is a kind

of continual combat between virtue and proportion's pleasingness. Though it be not a curse, yet it is many times an unhappiness to be fair.—*Feltham*.

266.

Life.—

Is life a hundred years, or e'er so few,
'Tis repetition all, and nothing new.
A fair, where thousands meet, but none can stay;
An inn, where travellers bait, then post away;
A sea, where man perpetually is tost;
Now plunged in business, now in trifles lost—
Who leave it first, the peaceful port first gain.
Hold then! nor further launch into the main.
Contract your sails; Life nothing can bestow,
By long continuance, but continued woe;
The wretched privilege, daily to deplore
The fun'rals of our friends who go before:
Diseases, pains, anxieties, and cares,
And age, surrounded with a thousand snares.

Jenyns' Translation of Brown's Immortality.

267.

Virtue is the only nobility.—*Seneca*.

268.

An Alderman does no public business without eating and drinking, and never meets about matters of importance but the cramming of his inside is the most weighty part of the work of the day. He dispatches no public affair until he has thoroughly dined upon it, and is fully satisfied with pie and custard: for men are wiser, the Italians say, after their bellies are full; and he is very cautious to omit no occasion of improving his parts that way.—*Butler*.

269.

Rights are inherent in the people, but kings and princes have none. The people stand in need of neither charters nor precedents to prove theirs, nor professional men to interpret them. They exist with every man, in every country, and in all countries alike, the despotic as well as the free; though they may not be equally easy to be recovered in all.—*Marquis of Lansdowne*.

270.

Superficial Observers.—There are some persons that never arrive at any deep, solid, or valuable knowledge in any science, or any business of life, because they are perpetually fluttering over the surface of things, in a curious or wandering search of infinite variety; ever hearing, reading, or asking after something new, but impatient of any labour to lay up and preserve the ideas they have gained: their souls may be compared to a looking-glass, that where-soever you turn it, it receives the images of all objects, but retains none.—*Dr. Watts*.

271.

Contempt.—There is not in human nature a more odious disposition than a proneness to contempt, which is a mixture of pride and ill-nature. Nor is there any which more certainly denotes a bad mind, for in a good and benign temper there can be no room for this sensation. That which constitutes an object of contempt to the malevolent, becomes the object of other passions to a worthy and good-natured man; for in such a person, wickedness and vice must raise hatred and abhorrence, and weakness and folly will be sure to excite compassion; so that he will find no object of his contempt in all the actions of men.

Adding.

272.

Reputation.—

Good name, in man and woman, dear my lord,
 Is the immediate jewel of their souls.
 Who steals my purse, steals trash ; 'tis something, nothing ;
 'Twas mine, 'tis his, and has been slave to thousands ;
 But he that filches from me my good name,
 Robs me of that, which not enriches him,
 And makes me poor indeed.—*Shakspeare.*

273.

Oppression.—Solomon says, oppression will make a wise man mad.—What will it do then to a tender and ingenuous heart, which feels itself neglected,—too full of reverence for the author of its wrongs to complain?—See, it sits down in silence, robbed by discouragements, of all its natural powers to please—born to see others loaded with caresses—in some uncheery corner it nourishes its discontent, and with a weight upon its spirits, which its little stock of fortitude is not able to withstand—it droops and pines away—sad victim of caprice.—*Sterne.*

274.

The People.—It is the people which composes the human species. All which is not the people is of so little consequence that it is not worth the trouble of counting.

Rousseau.

275.

Malthus's Principle of Population.—Mr. Malthus, in the later editions of his work on population, informs his readers, that he has softened some of the harsher conclusions of the first essay. The following “harsh conclusion,” I believe, has been expunged altogether. How the author

of such an absurdity could have received encouragement, can only be accounted for by the extreme paucity of more able and consistent writers, disposed to support the injustice of exclusive possession by the few :—

“ A man who is born into a world already possessed, if he cannot get subsistence from his parents, and if the society do not want his labour, has no claim of right to the smallest portion of food ; and, in fact, has no business to be where he is. At Nature’s mighty feast there is no vacant cover for him. She tells him to be gone, and will quickly execute her own orders.”—*Reproof of Brutus.*

276.

Talkers.—If you light upon an impertinent talker, that sticks to you like a bur, to the disappointment of your important occasions, deal freely with him, break off the discourse, and pursue your business. These repulses, whereby our resolution and assurance are exercised in matters of less moment, will accustom us to it by degrees on greater occasions.—*Plutarch.*

277.

Philosophy of Patience.—He who can wait for what he desires, takes the course not to be exceedingly grieved if he fails of it. He, on the contrary, who labours after a thing too impatiently, thinks the success, when it comes, is not a recompense equal to all the pains he has been at about it.—*La Bruyere.*

278.

Rules of Life.—We frequently fall into error and folly, not because the true principles of action are not known, but because for a time they are not remembered : he may, therefore, justly be numbered among the benefactors of

mankind who contracts the great rules of life into short sentences, that may early be impressed on the memory, and taught by frequent recollection to occur habitually to the mind.—*Dr. Johnson.*

279.

Source of Sympathy.—There is a first model of beauty and agreeableness, which consists in a certain relation between our own nature and the thing with which we are affected. Whatever is formed on this model, interests and delights us ; whatever differs from it, is always displeasing.

Pascal.

280.

Christian Practice.—A gentleman of fortune, in this Christian country, once took it into his head to practise literally the precepts of Christ, and gave his own coat to a man that had none. This, with several other liberal acts to the poor, so frightened his presumptive heirs, lest he should “give all he had to the poor,” that they applied for and obtained a commission of lunacy against him, and he was put into Bedlam for obeying the precepts of Christ, whose religion is a part and parcel of the law of the land, and whose disciples we profess to be.

281.

Bodily and Mental Exercise.—It is certain that as in the body, when no labour or natural exercise is used, the spirits, which want their due employment, turn against the constitution, and find work for themselves in a destructive way ; so in a soul or mind unexercised, and which languishes for want of action and employment, the thoughts and affections, being obstructed in their due course, and deprived of their natural energy, raise disquiet, and foment

a rancorous eagerness and tormenting irritation. The temper from hence becomes more impotent in passion, more incapable of real moderation, and, like prepared fuel, readily takes fire by the least spark.—*Shaftesbury*.

282.

Mother Wit.—By this homely appellation we wish to designate that natural superiority of intellect which some men possess over others. It is the gift of nature, and cannot be infused by education or acquired by the persevering exertions of industry. It is often discoverable in men the most uninformed and illiterate; and its absence may be perceived in others who have received the most finished education, and whose minds are stored with the greatest variety of scientific information. It is generally termed *good natural sense*; but is altogether different from that quickness of intellect usually denominated *wit*. It appears to have no connexion with cunning and duplicity, but is mostly accompanied by sincerity and candour. It always preserves its possessor from making a ridiculous display of his literary acquirements, and never fails to observe the first appearance of pedantry in others.

There are whom Heaven has blessed with store of wit,
Who want as much again to govern it.

Whatever may be meant by the *wit* mentioned in the first line of this couplet, the *thing* said to be *wanting* is the subject of our present remarks.—*The Savage*.

283.

Bereavement.—What news is it that a bird with wings should fly? Riches have such, and it is a thousand to one but some other did lose them before. I found them when another lost them, and now it is likely some other will find

them from me : and though perhaps I may have lost a benefit, yet thereby likewise I may be eased of an incumbrance. In most things of this nature, it is the opinion of the loss, more than the loss that vexes. If yet the only prop of my life were gone, I might rather wonder that in so many storms I rid so long with that one single anchor, that now, at last, should break and fail me.—*Fellham*.

284.

Despair.—Considering the unforeseen events of this world, we should be taught that no human condition should inspire men with absolute despair.—*Fielding*.

285.

Familiar Objects.—If we are not struck with astonishment and admiration at the sight of man, it is merely the effect of habit, which renders the most wonderful objects familiar. Hence it is that the human figure, even the face, excites not the attention of the vulgar.—*Sulzer*.

286.

Nature of Time.—If time be no more than the succession of ideas and actions, however these may be accelerated or retarded, time will be just the same ; that is neither longer nor shorter, provided the same ideas and actions succeed one another, as far, I mean, as it relates to beings so thinking and so acting. For instance, were the earth and all the celestial bodies to perform the same revolutions in one day which they now perform in a whole year, and were all the ideas, actions, and lives of mankind hastened on in the same proportion, the period of our lives would not be in the least shortened : but that day would be exactly equal to the present year ; if in the space of seventy or eighty of these days a man was born, educated, or

grown up, had exercised a profession, had seen his children come to maturity, his grandchildren succeed them, and during this period had had all his ideas and actions, all his enjoyments and sufferings, accelerated in the same proportion, he would not only seem to himself and to all who lived in the same state with him, and measured time by the same standard, to have lived so long, but actually and in fact would have lived as long as one who resides on this globe as great a number of our present years.

Soame Jenyns.

287.

Animal Existence.—All the actions and movements of the animal world may be divided into three classes,—involuntary, instinctive, and rational. The former being common to every vital structure, both animal and vegetable; and the two latter being possessed, in various proportions, both by man and every class of the lower animals. Instinct is a natural propensity prior to experience, and independent of instruction, tending to self-preservation or the perpetuity of the race; while rational actions are always the result of instruction or deliberation, directed to some end of which the animal is conscious, and for the accomplishment of which he is capable of selecting and adapting appropriate means.—*Hunt's Lectures.*

288.

Progress of Knowledge.—It would be an unpardonable degree of arrogance in an assemblage of the wisest men that ever lived, supposing that they could be brought together, to circumscribe any subject whatever within the narrow boundaries of their own opinions. It would betray a total misconception of the relations of the human mind to the objects that surround it. I have contended, that men

in the present day are superior in knowledge to their predecessors,—but on the same grounds those who come after us will be superior to the existing generation. It is highly probable indeed, however mortifying the reflection may be to our personal consequence, that we in this age are mere barbarians compared with the race who shall hereafter fill the earth : and surely for us to erect a standard of opinion for beings likely to be so infinitely superior to ourselves, is too absurd to need exposure, and can scarcely fail to provoke many a compassionate smile in the future ages of the world.—*Essays on the Pursuit of Truth, &c.*

289.

Private Vices.—The policy of drawing a public revenue from the private vices of drinking, and of gaming, is as purblind as it is pernicious ; for temperate men drink the most, because they drink the longest ; and a gamester contributes much less to the revenue than the industrious man, because he is much sooner ruined. When Mandeville maintained that private vices were public benefits, he did not calculate the widely destructive influence of bad example. To affirm that a vicious man is only his *own* enemy, is about as wise as to affirm that a virtuous man is only his *own* friend.

290.

Origin of Tithes in England.—About this time (A. D. 855,) Ethelwolf conferred a donation on the clergy, for which they had been contending for several ages. The Jewish law, which bestowed on the Levites the tenth of all the produce of the land, was universally regarded by the clergy as obligatory on Christians ; and, notwithstanding the obvious absurdity of this application of the law of Moses, they were inclined to extend it to a tenth of all

merchandise, industry, wages of labourers, and pay of soldiers. They preached with great warmth and sincerity this indispensable duty ; but the interests of the laity had hitherto been too powerful for their eloquence. At length Ethelwolf granted their request : and the states of the kingdom consented to the establishment of tithes. The English doubtless imagined that this benevolence would procure them the protection of Heaven against the Danes. This was the epoch of clerical opulence in England.

Abbé de Millot's Elements of English History.

291.

Reading.—History makes men wise, poetry witty, mathematics subtle, philosophy deep, morals grave, logic and rhetoric able to contend : nay, there is no impediment in the wit but may be wrought out by fit study, where every defect of the mind has its proper remedy. Those that have the excellent faculty of using all they know, can never know too much.—*Lady Gethin.*

292.

Impossibilities.—Be not angry that you cannot make others as you wish them to be, since you cannot make yourself what you wish to be.—*Thomas à Kempis.*

293.

Principle is a passion for truth.—*Hazlitt.*

294.

Quarrels.—Two things, well considered, would prevent many quarrels : first, to have it well ascertained whether we are not disputing about terms, rather than things ; and, secondly, to examine whether that on which we differ, is worth contending about.—*Colton.*

295.

Liberty of Thought and Action.—Men are apt to think that they who are in the highest places, and have the most power, have most liberty to say and do what they please : but it is quite otherwise ; for they have the least liberty, because they are most observed.—*Archbishop Tillotson.*

296.

Good Sense is the same in all ages ; and course of time rather improves nature than impairs her. What has been, may be again ; another Homer and another Virgil may possibly arise from those very causes which produced the first : though it would be impudence to affirm that any such have yet appeared.—*Dryden.*

297.

True Nobility.—He that makes himself famous by his eloquence, justice, or arms, illustrates his extraction, let it be never so mean ; and gives inestimable reputation to his parents. We should never have heard of Sophroniscus, but for his son, Socrates ; nor of Ariosto and Gryllus, if it had not been for Xenophon and Plato.—*Seneca.*

298.

Invitation to a Fever.—He that tempts me to drink beyond my measure, civilly invites me to a fever.

Jeremy Taylor.

299.

Learning and Genius.—If I might speak further of learning and genius, I would compare genius to virtue, and learning to riches. As riches are most wanted where there is least virtue, so learning where there is least genius.

Young.

300.

Taxes.—If the taxes are taken off knowledge, it is said a great deficiency in the revenue will be the consequence ; but this would easily be made up, if the tax that is *taken off knowledge could be put on ignorance.*

301.

Ingratitude.—You seldom find people ungrateful so long as you are in a condition to serve them.—*Rochefoucault.*

302.

Employment of Time.—When monopolies became frequent in the Court of France, the King's jester begged to have one for himself : viz. a louis-d'or of every one who carried a watch about him, and yet cared not how he employed his time.—*Anon.*

303.

The Depravity of Human Nature is a favourite topic with the priests, but they will not brook that the laity should descant upon it ; in this respect they may be compared to those husbands who freely abuse their own wives, but are ready to cut the throat of any other man who does so.

Colton.

304.

Miseries of Wealth.—It is to have a subscription-paper handed you every hour, and to be called a niggard if you once refuse your name. It is to have every college, infirmary, and asylum, make a run upon the bank of your benevolence, and then rail at the smallness of the dividend. It is to pay the tailor for all his bad customers, and compensate the tradesman for what he loses by knavery

or extravagance. It is either to be married for money, or to have a wife always casting up the sum total of the fortune she brought. It is to be invited to drink poor wine, that you may give better in return. It is to have greater temptations than others in this world ; and to find the entrance to a better more difficult than to the rest of mankind.—*The Mother's Story-book.*

305.

Art of Memory.—The best way to remember a thing is thoroughly to understand it, and often to recal it to mind.

By reading continually with great attention, and never passing a passage without understanding and considering it well, the memory will be stored with knowledge ; and things will occur at times when we want them, though we can never recollect the passages or from whence we draw our ideas.—*Dr. Trusler.*

306.

Formation of Character.—Experience has proved that man has always been the creature of the circumstances in which he has been placed ; and that it is the character of those circumstances which inevitably makes him ignorant or intelligent, vicious or virtuous, wretched or happy.

New Moral World.

307.

Alchemy.—The pursuit of alchemy is at an end. Yet surely to alchemy this right is due, that it may truly be compared to the husbandman whereof Æsop makes the fable, that when he died, told his sons he had left unto them a great mass of gold buried under ground in his vineyard, but did not remember the particular place where it

was hidden ; who when they had with spades turned up all the vineyard, gold indeed they found none ; but by reason of their stirring and digging the mould about the roots of their vines, they had a great vintage the year following : so the painful search and stir of alchymists to make gold, hath brought to light a great number of good and fruitful experiments, as well for the disclosing of nature, as the use of man's life.—*Bacon*.

308.

Shopkeeper.—He lives by the labour of his own tongue and other men's hands, and gains more by his flat downright lying than the artificer does by all his industry.

His tongue is a kind of tailor's goose or hot press, with which he sets the last gloss upon his coarse decayed wares.

He walks in his shop with the yard-wand always in his hand instead of a staff, that it may wear shorter and save his conscience harmless, if he should have occasion to swear it was never cut since he had it.

The more trust men repose in him, the more certain he is to cheat them, as tailors always make the clothes of those the scantiest who allow them the largest measure.

He sets a value on his commodities, not according to their true worth, but the ignorance of the buyer : and always sells cheapest to those whom he finds to understand most of his trade ; but he that leaves it to him is sure to be cheated ; for he that lives by lying will never be scrupulous in making money by his reputation.—*Butler*.

309.

The Desire of Excelling.—But it will probably be asked, would I then extinguish every spark of vanity in the world, all thirst of fame, of splendour, of magnificence, of show, all desire of excelling or distinguishing one's self from the

common herd? What must become of the public service, of sciences, arts, commerce, manufactures? The business of life must stagnate. Nobody would spend his youth in fatigues and dangers to qualify himself for becoming a general or admiral. Nobody would study, and toil, and struggle, and roar for liberty to be a minister. The merchant would not drudge on through the infirmities of age to fill his own coffers and supply his country with foreign commodities. The artificer, having acquired an independence, would leave his business to be practised by novices and bunglers. The man of learning would not waste his time and spirits to enrich the public with knowledge, to combat error or defend his favourite truths against all opposers. Poetry, painting, music, elegance, wit, and humour, would be lost from among us; affability, politeness, gallantry, and the pleasures of refined conversation be things unknown. How would you keep your children from rolling in the dirt without some motive of shame to influence them, or bring the schoolboy to ply close to his task? How prevent your sons from consorting with blackguards, or your daughters from romping with the grooms?

While we remain indolent and selfish, it may be necessary for us to have vanity to counteract those mischievous qualities, as one poison serves as an antidote to another. But I could wish that there were no necessity for the poison, which must always have a tendency to impair the constitution.

If masters can find no other way of making their lads apply to their learning willingly, but by exciting an emulation among them, I would not deprive them of the use of this instrument. But there may be a commendation which has no personal comparison in it, and the pleasure, the advantages, the credit of a proficiency in learning may be

displayed in sufficiently alluring colours, without suggesting a thought of superiority over others, or of being the foremost. I acknowledge that it is a very nice point to distinguish between the desire of *excellence* and the desire of *excelling*, and the one is very apt to degenerate insensibly into the other : yet I think it may be effected by an attentive and skilful tutor, and the first will answer all the good purposes of the latter, without running the hazard of its inconveniences.

We may fairly conclude that the world would go on infinitely better if men would learn to do without it ; and we may rank it among those evils permitted by Providence to bring forth some unknown good, but which we should neither encourage in ourselves or others.

Tucker's Light of Nature.

310.

Fortune is like a market where oftentimes, if you can stay awhile, the price will fall.—*Lady Gethin.*

311.

Business and Learning.—If any man maintaineth that learning takes up too much time that might otherwise be better employed, I answer that no man can be so straitened and oppressed with business and an active course of life, but may have many vacant times of leisure, while he expects the returns and tides of business, except he be either of a very dull temper and of no dispatch, or ambitious, little to his credit and reputation, to meddle and engage himself in employment of all natures and matters above his reach. It remaineth therefore to be inquired, in what matter, and how, those spaces and times of leisure should be filled up and spent ; whether in pleasures or study, sensuality or contemplation ; as was well answered by De-

mosthenes to Æschines, a man given to pleasure, when he told him by way of reproach that his orations did smell of the lamp: "Indeed," said Demosthenes, "there is a great difference between the things that you and I do by lamp-light." Wherefore, let no man fear lest learning should expulse business; nay, rather it will keep and defend the possessions of the mind against idleness and pleasure; which otherwise, at unawares, may enter, to the prejudice both of business and learning.—*Bacon*.

312.

Crimes.—There are crimes which become innocent and even glorious, through their splendour, number, and excess: hence it is that public theft is called address; and to seize unjustly on provinces is to make conquests.

Rochefoucault.

313.

A Government is inexcusable for employing foolish ministers; because they may examine a man's head, though they cannot his heart.—*Shenstone*.

314.

Drunkenness.—Nothing is more erroneous than the common observation, that men who are ill-natured and quarrelsome when they are drunk, are very worthy persons when they are sober; for drink, in reality, doth not reverse nature, or create passions in men which did not exist in them before.—*Fielding*.

315.

Human Nature.—A man's nature runs either to herbs or weeds: therefore let him seasonably water the one and destroy the other.—*Lady Gethin*.

316.

Melancholy Man.—He is one that keeps the worst company in the world, that is, his own; and though he be always falling out and quarreling with himself, yet he has not the power to endure any other conversation.

His head is haunted, like a house, with evil spirits and apparitions, that terrify and fright him out of himself, till he stands empty and forsaken.—*Butler.*

317.

Mortality.—

Where is the dust that hath not been alive?

The spade, the plough, disturb our ancestors:

From human mould we reap our daily bread.

The globe around earth's hollow surface shakes,

And is the ceiling of her sleeping sons.

O'er devastation we blind revels keep;

Whole buried towns support the dancer's heel.—*Young.*

318.

Stability of True Philosophy.—The long reign of error in the world, and the influence it maintains, even in an age of liberal inquiry, far from being favourable to the supposition that human reason is destined to be for ever the sport of prejudice and absurdity, demonstrates the tendency which there is to permanence in established opinions, and in established institutions; and promises an eternal stability to true philosophy when it shall once have acquired the ascendant, and when proper means shall be employed to support it by a more perfect system of education.

Let us suppose, for a moment, that this happy era were arrived, and that all the prepossessions of childhood and youth were directed to support the pure and sublime truths

of an enlightened morality :—with what ardour and with what transport would the understanding, when arrived at maturity, proceed in the search of truth, when, instead of being obliged to struggle at every step with early prejudices, its office was merely to add the force of philosophical conviction to impressions which are equally delightful to the imagination and dear to the heart !—*Stewart.*

319.

Popular Hatred.—Let no man slight the scorns and hate of the people. When it is unjust, it is a wolf; but when it is just, a dragon. Though the tyrant seated high, does think he may contemn their malice; yet he ought to remember that they have many hands, while he hath one neck only. If he, being single, be dangerous to many, those many will to him alone be dangerous in their hate. The sands of Africa, though they be but barren dust and lightness, yet, angered by the winds, they bury both the horse and traveller alive.

Against the hatred of a multitude there is no fence but what must come by miracle; nor wealth, nor wit, nor bands of armed men can keep them safe that have made themselves the hate of an enraged multitude. It is thunder, lightning, storm, and hail together.—*Feltham.*

320.

Conscience.—The good or evil we confer on others, very often, I believe, recoils on ourselves; for as men of a benign disposition enjoy their own acts of beneficence equally with those to whom they are done, so there are scarce any natures so entirely diabolical as to be capable of doing injuries without paying themselves some pangs for the ruin which they bring on their fellow-creatures.

Fielding.

321.

Words and Things.—Though a linguist should pride himself to have all the tongues that Babel cleft the world into ; yet if he have not studied the solid things in them as well as the words and lexicons, he were nothing so much to be esteemed a learned man, as any yeoman or tradesman, competently wise in his mother dialect only.—*Milton.*

322.

Sources of True Enjoyment.—How little is requisite to supply the necessities of nature ! And in a view to pleasure, what comparison between the unbought satisfaction of conversation, society, study, even health and the common beauties of nature, but, above all, the peaceful reflection on one's own conduct ; what comparison, I say, between those and the feverish empty amusements of luxury and expense ? These natural pleasures, indeed, are really without price, both because they are below all price in their attainment, and above it in their enjoyment.—*Hume.*

323.

The Fate of Courtiers.—When I see a gallant ship well rigged, trimmed, tackled, mann'd, and munitioned, with her top and top-gallant, and her spread sayles proudly swelling with a full gale in faire weather, putting out of the haven into the smooth maine, and drawing the spectators' eyes with a well-wishing admiration ; and shortly heare of the same ship splitted against some dangerous rock, or wracked by some disasterous tempest, or sunk by some leake sprung in her by some accident ; it seemeth I see the case of some court favourite, who to-day, like Sejanus, dazzleth all men's eyes with the splendour of his glory, and with the proud and potent beake of his powerful prosperity cutteth the waves and ploweth through the

prease of the vulgar, and scorneth to fear aught at his keele below, or any cross winds from above, and yet to-morrow, on some storms of unexpected disfavour, springs a leake in his honour, and sinks on the Syrtes of disgrace, or dashed against the rocks of displeasure, is splitted and wrack'd in the Caribdis of infamy, and so concludes his voyage in misery and misfortune.

Warwick's Spare Minutes.

324.

History.—They who have employed the study of it as they ought, for their instruction, for the regulation of their private manners, and the management of public affairs, must agree with me that it is the most pleasant school of wisdom. It is a familiarity with past ages, and an acquaintance with all the heroes of them. It is, if you will pardon the similitude, a perspective glass carrying your soul to a vast distance, and taking in the farthest objects of antiquity. It informs the understanding by the memory; it helps us to judge of what will happen, by shewing us the like revolutions of former times. For mankind being the same in all ages, agitated by the same passions, and moved to action by the same interests, nothing can come to pass, but some precedent of the like nature has already been produced; so that having the causes before our eyes, we cannot easily be deceived in the effects, if we have judgment enough but to draw the parallel.

Dryden's Life of Plutarch.

325.

Pleasures of Study.—Learning raises up against us many enemies among the low, and more among the powerful, yet does it invest us with grand and glorious privileges, and confers on us largeness of beatitude. We enter on

our studies, and enjoy a society which we alone can bring together. We raise no jealousy by conversing with one in preference to another: we give no offence to the most illustrious, by questioning him as long as we will, and leaving him as abruptly. Diversity of opinion raises no tumult in our presence; each interlocutor stands before us, speaks, or is silent, and we adjourn or decide the business at our leisure. Nothing is past which we desire to be present: and we enjoy by anticipation somewhat like the power, which I imagine we shall possess hereafter, of sailing on a wish from world to world.—*Landor*.

326.

History.—It is the resurrection of ages past: it gives us the scenes of human life, that, by their actings, we may learn to correct and improve. What can be more profitable to man, than by an easy charge and a delightful entertainment, to make himself wise by the imitation of heroic virtues, or by the evitiation of detested vices? where the glorious actions of the worthiest treaders on the world's stage shall become our guide and conduct, and the errors that the weak have fallen into shall be marked out to us as rocks that we ought to avoid. It is learning wisdom at the cost of others; and, which is rare, it makes a man the better for being pleased.—*Feltham*.

327.

True Sources of Kingly Strength.—They say that the goodliest cedars, which grow on the high mountain of Libanus, thrust their roots between the cliffs of hard rocks, the better to bear themselves against the strong storms that blow there. As nature has instructed those kings of trees, so hath reason taught the kings of men to root themselves in the hardy hearts of their faithful subjects.

And as those kings of trees have large tops, so have the kings of men large crowns, whereof as the first would soon be broken from their bodies, were they not underborne by many branches, so would the other easily totter, were they not fastened on their heads with the strong chains of civil justice and martial discipline.

Sir Walter Raleigh.

328.

Example better than Precept.—The late Rev. Rowland Hill was a very humane man and very considerate of his horses. Going to dine with a family at the distance of seven miles from London, on a sultry day in July, he did not arrive till after the dinner hour, and consequently, was received with, “Why Mr. Hill, we were afraid that some accident had happened, you are more than half an hour beyond the time! and we fear the dinner is quite spoiled!—the distance is only seven short miles!” “Never mind” says he, “the weather is so hot—the hills are so steep—and, you know, I never suffer my horses to be driven out of a gospel pace!”—*Voice of Humanity.*

329.

Pursuit of Knowledge under Difficulties.—Queen Elizabeth unto the very last year of her life, accustomed herself to appoint set hours for reading, scarce any young student in a university more daily or more dully.

Alfred, notwithstanding the multiplicity and urgency of his affairs, employed himself in the pursuits of knowledge; he usually divided his time into three equal portions: one was employed in sleep and the refection of his body by diet and exercise; another in the dispatch of business; a third in study and devotion: and that he might more exactly measure the hours, he made use of burning tapers of equal

length which he fixed in lanterns, an expedient suited to that rude age when the geometry of dialling, and the mechanism of clocks and watches, were entirely unknown ; and by such a regular distribution of time, though he often laboured under great bodily infirmities, this martial hero, who fought in person fifty-six battles by sea and land, was able, during a life of no extraordinary length, to acquire more knowledge, and even to compose more books, than most studious men, though blest with the greatest leisure and application, have in more fortunate ages made the object of their uninterrupted industry.

Brutus, when a soldier under Pompey in the civil wars, employed all his leisure in study ; and the very day before the battle of Pharsalia, though it was in the middle of summer, and the camp under many privations, spent all his time till the evening in writing an epitome of Polybius.

Basil Montagu.

330.

Sources of Differences of Opinion.—A great portion of the opinions of mankind are notoriously propagated by transmission from one generation to another, without any possible option on the part of those into whose minds they are instilled. A child regards as true whatever his teachers choose to inculcate, and whatever he discovers to be believed by those around him. His creed is thus insensibly formed, and he will continue in after-life to believe the same things, without any proof, provided his knowledge and experience do not happen to impinge on their falsehood. Mere instillation is sufficient to make him believe any proposition, although he should be utterly ignorant of the foundation on which it rests, or the evidence by which it is supported. It may create in his mind a belief of the most palpable absurdities ; things, as it appears to others,

not only contradicted by his reason, but at variance with the testimony of his senses; and in the boundless field which the senses do not reach, there is nothing too preposterous to be palmed on his credulity. The religious opinions of the majority of mankind are necessarily acquired in this way: from the nature of the case they cannot be otherwise than derivative, and they are as firmly believed, without the least particle of evidence, as the theorems of Euclid by those who understand the demonstrations. Men do not suspect their religious creed to be false, because the grounds of its truth or falsity lie altogether without the pale of their knowledge and remote from the path of their experience, and because, when they have been accustomed to connect certain ideas together in their infancy, it grows beyond the power of their imagination to disjoin them. Nor is it merely definite opinions which are acquired in this manner, but a thousand associations are established in the mind, which influence their judgments in matters with which they subsequently become conversant.

Thus the external circumstances in which men are placed unavoidably occasion, without any choice on their part, the chief diversities of opinion existing in the world.

Essays on the Formation and Publication of Opinions.

331.

Complaisance, though in itself it be scarce reckoned in the number of moral virtues, is that which gives a lustre to every talent a man can be possessed of. It was Plato's advice to an unpolished writer that he should sacrifice to the Graces. In the same manner I would advise every man of learning, who would not appear in the world a mere scholar, or philosopher, to make himself master of the social virtue which I have here mentioned. *Complaisance*

renders a superior amiable, an equal agreeable, and an inferior acceptable. It smooths distinction, sweetens conversation, and makes every one in company pleased with himself. It produces good nature and mutual benevolence, encourages the timorous, soothes the turbulent, humanises the fierce, and distinguishes a society of civilised persons from a confusion of savages.—*Addison*.

332.

Night.—

Each river, every hill,
Sent up their vapours to attend her will,
These pitchy curtaines drew 'twixt earth and heaven,
And as Night's chariot through the ayre was driven,
Clamour grew dumb, unheard was shepherd's song,
And silence girt the woods ; no warbling tongue
Talked to the echo : satyres broke their dance,
And all the upper world lay in a trance.
Onely the curled streams soft chidings kept ;
And little gales that from the greene leafe swept
Dry Summer's dust, in fearfull whisp'rings stir'd
As loath to waken any singing bird.

Brown's Pastoral.

333.

The Advantages of Learning.—Neither is certainly that other merit of learning, in repressing the inconveniences which grow from man to man, much inferior to the former, of relieving the necessities which arise from nature, which merit was lively set forth by the ancients in that feigned relation of Orpheus's theatre, where all beasts and birds assembled ; and forgetting their several appetites—some of prey, some of game, some of quarrel, stand all sociably together, listening to the airs and accords of the harp ; the

sound whereof no sooner ceased or was drowned by some louder noise, but every beast returned to his own nature ; wherein is aptly described the nature and condition of men, who are full of savage and unreclaimed desires of profit, of lust, of revenge ; which as long as they give to precepts, to laws, to religion, sweetly touched with eloquence and persuasion of books, of sermons, of harangues, so long is society and peace maintained ; but if these instruments be silent, or that sedition and tumult make them not audible, all things dissolve into anarchy and confusion.

Bacon.

334.

Evil Speaking.—It is not good to speake evill of all whom wee know bad ; it is worse to judge evill of any who may prove good. To speake ill upon knowledge shews a want of charity ; to speake ill upon suspition shewes a want of honesty. I will not speake so bad as I know of many ; I will not speake worse than I knowe of any. To know evil by others and not speake it, is sometimes discretion : to speake evil by others, and not know it, is always dishonesty. He may be evill himselfe who speakes good of others upon knowledge, but he can never be good himselfe, who speakes evill of others upon suspition.

Warwick.

335.

Want of Union.—The more numerous men are, the more difficult it is for them to agree in any thing, and so they are governed. There is no doubt that if the poor should reason,—“we’ll be poor no longer,—we’ll make the rich take their turn,”—they could easily do it, were it not that they can’t agree ; so the common soldiers, though much more numerous than their officers, are governed by them for the same reason.—*Dr. Johnson.*

336.

The nature of any thing is often best seen in its smallest portions.—Experiments familiar and vulgar to the interpretation of nature, do as much, if not more, conduce than experiments of a higher quality. Certainly this may be averred for truth, that they be not the highest instances, that give the best and surest information. This is not unaptly expressed in the tale, so common, of the philosopher, that while he gazed upward to the stars, fell into the water: for if he had looked down, he might have seen the stars in the water; but looking up to heaven, he could not see the water in the stars. In like manner it often comes to pass that small and mean things conduce more to the discovery of great matters, than great things to the discovery of small matters; and therefore Aristotle notes well, that the nature of every thing is best seen in its smallest portions. For that cause he inquires the nature of a commonwealth, first in a family and the simple conjugations of society, man and wife, parents and children, master and servant, which are in every cottage. So likewise the nature of this great city of the world, and the policy thereof, must be sought in every first concordances and least portions of things. So we see that secret of nature (esteemed one of the great mysteries) of the turning of iron touched with a loadstone towards the poles, was found out in needles of iron, not in bars of iron.—*Bacon.*

337.

Importance of Humility.—Dr. Franklin once received a very useful lesson from the excellent Dr. Cotton Mather, which he thus relates, in a letter to his son.—“The last time I saw your father was in 1724. On taking my leave, he showed me a shorter way out of the house by a narrow passage, which was crossed by a beam over-head. We

were still talking, as I withdrew, he accompanying me behind and I turning towards him, when he said hastily, 'Stoop, stoop!' I did not understand him till I felt my head hit against the beam. He was a man who never missed an opportunity of giving instruction; and upon this he said to me, 'You are young, and have the world before you; *learn to stoop* as you go through it, and you will miss many hard thumps.' This advice, thus beat into my head, has frequently been of use to me; and I often think of it when I see pride mortified, and misfortunes brought upon people by their carrying their heads too high."

338.

Public Charity.—The general principles by which men are actuated who bequeath fortunes to public charities, are *fear* and *vanity*, more than benevolence, or the love of doing good, which will appear from the following considerations.

First, if a man was possessed of real benevolence, and had (as he must then have) a delight in doing good, he would no more defer the enjoyment of this satisfaction to his death-bed, than the ambitious, the luxurious, or the vain would wait till that period for the gratification of their several passions.

Secondly, If the legacy be, as it often is, the first charitable donation of any consequence, it is scarcely possible to arise from benevolence; for he who hath no compassion for the distresses of his neighbours, whom he hath seen, how should he have any pity for the wants of posterity.

Thirdly, if the legacy be, as is likewise very common, to the injury of his family, or to the disappointment of his own friends in want, this is a certain proof, that his motive is not benevolence; for he who loves not his own friends and relations most certainly loves no other person.

Lastly, if a man hath lived any time in the world, he must observe such horrid and notorious abuses of all public charity, that he must be convinced (with a very few exceptions) that he will do no manner of good by contributing to them.—*Fielding*.

339.

Apparel.—A man ought in his clothes to conform something to those that he converses with, to the custom of the nation, and the fashion that is decent and general, to the occasion, and his own condition: for that is best that best suits with one's calling, and the rank we live in. And seeing all men are not Œdipuses to read the riddle of another man's inside, and most men judge by appearances, it behoves a man to barter for a good esteem, even from his clothes and outside. We guess the goodness of the pasture by the mantle we see it wears.—*Feltham*.

340.

A Golden Age.—Though the time may never have been when "rivers of milk and rivers of nectar" flowed through the plains in any other way than the land of Canaan flowed with milk and honey; yet, if ever there was a time when men had not commenced the business of accumulation; if ever there were a time when the earth and its fruits were common, when men were uninstructed in the *science of hoarding*—that time was a golden age.—*The Savage*.

341.

Men of Genius and their Critics.—Nothing can be more disagreeable to a person who does not express himself happily, than to be judged by the elegant writers, or even the half-wits. They make no account of his ideas, and only judge of his words. How superior soever he may

really be to those who judge him as weak, he will never reform their judgment, and, in their opinion, he will always pass for a fool.—*Helvetius*.

342.

Persecution v. Truth.—Wherever you see persecution, there is more than a probability that truth lies on the persecuted side.—*Bishop Latimer*.

343.

Latin and Greek.—These languages are now become obsolete, and perhaps useless ; yet, while they constitute part of the education of a gentleman, it is held to be disgraceful not to know them. At the same time, by a whimsical feeling of mankind, it is thought pedantic and ungentelemanly to use them in any well bred society. Seven or eight years is therefore employed in the education of our youth to save appearances. Time will correct this error.

344.

African Ants.—These insects sometimes set forward in such multitudes that the whole earth seems to be in motion. A corps of them attacked and covered an elephant quietly feeding in a pasture. In eight hours nothing was to be seen but the skeleton of that enormous animal completely picked. The business was done, and the enemy marched on after fresh prey. Such power have the smallest creatures acting in concert.—*Bishop Horne*.

345.

Destruction necessary to Life.—Death, who would seem a universal destroyer, annihilates no part of that primitive vitality which is common to all organised beings. He

attacks individuals, but he spares the species; he crushes the form, but has no influence on the matter. In all the operations of nature, it evidently appears that there reigns a greater predilection for life than for death. An unwearied and incessant production of organised bodies is manifest everywhere. The prime object is the production and preservation of existence in general; all second causes are, by immutable laws, rendered subservient to this purpose. If the species multiply, it is to repair the losses to which their frailty exposes them; if they destroy each other, or if the term of their existence be confined, it is to prevent their increase becoming excessive.

Sullivan.

346.

Virtue is a term of very uncertain signification in modern times. An East India proprietor accounts it *virtue* to kill a nabob and take possession of his dominions, which an Englishman has no more right to than he has to Grand Cairo, or the empire of China; and every soldier who fights bravely for the profits of the Company is called a *brave and virtuous man*; and an officer who has address enough to animate his men to kill and plunder a number of innocent Indians, is extolled to the skies for a noble and virtuous hero.

Murray's Sermons to Doctors of Divinity.

347.

Method in the Arrangement of our Ideas.—In delivering our sentiments on particular subjects, there is nothing which is attended with better effect, and makes us appear to more advantage than offering our opinions with clearness and precision; and this only can be done by arranging them in proper order, so that they may appear regularly

to arise one from the other: this is styled method, and prevents confusion, hinders us from indulging in the luxuriance of fancy, running into desultory digressions, and makes us appear superior to our subject.—*Dr. Blair.*

348.

Force of Prejudice.—As the petty fish which is fabled to possess the property of arresting the progress of the largest vessel to which it clings, even so may a single prejudice, unnoticed or despised, more than the adverse blast, or the dead calm, delay the bark of knowledge in the vast seas of time.—*Anon.*

349.

Progressive Stages of Life.—The prerogative of infancy, is innocency; of childhood, reverence; of manhood, maturity; and of old age, wisdom.—*Sir Walter Raleigh.*

350.

Modesty of True Wisdom.—There is, among the records of Newton, a sentence in the spirit of Shakspeare:—"I don't know what I may seem to the world; but, as to myself, I seem to have been only like a boy playing on the sea-shore, and diverting himself in now and then finding a smoother pebble, or a prettier shell, than ordinary, whilst the great Ocean of Truth lay all undiscovered before me."—*Buckingham's Parliamentary Review.*

351.

Indications of a Great Mind.—To set out in the world with no other principle than a crafty intention to interest, betokens one who is destined for creeping through the inferior walks of life; but to give an early preference to honour above gain, when they stand in competition: to

despise every advantage which cannot be attained without dishonest arts; to brook no meanness, to stoop to no dissimulation; are the indications of a great mind, the presages of future eminence and distinction in life. At the same time, this virtuous sincerity is perfectly consistent with the most prudent vigilance and caution. It is opposed to cunning, not to true wisdom. It is not the simplicity of a weak and imprudent, but the candour of an enlarged and noble mind, of one who scorns deceit, because he accounts it both base and unprofitable; and who seeks no disguise, because he needs none to hide him.

Blair.

352.

Individual Humility.—Whoever will represent to himself, as in a picture, that great image of our mother Nature, pourtrayed in her full majesty and lustre, whoever in her face shall read so general and so constant a variety, whoever shall observe himself in that figure, and not himself but a whole kingdom, no bigger than the least touch of a pencil, in comparison of the whole, that man alone is able to value things according to their true estimate and grandeur.—*Montaigne.*

353.

Pursuit of Knowledge under Difficulties.—Bacon's great attainments were not checked by the feebleness of his constitution, or by his occupations in active life. He says, "We judge also that mankind may conceive some hopes from our example, which we offer, not by way of ostentation, but because it may be useful. If any one, therefore, should despair, let him consider a man as much employed in civil affairs as any other of his age, a man of no great share of health, who must, therefore, have lost

much time, and yet, in this undertaking, he is the first that leads the way, unassisted by any mortal, and steadfastly entering the true path, that was absolutely untrod before, and submitting his mind to things, may somewhat have advanced the design.'—*Montagu*.

354.

Debilitating Effects of Passion.—Passion is not an energy, but a sufferance. It is—to be deprived of the possession of ourselves—the mind is overborne by the force of circumstances; yet it is no uncommon error to consider a passionate temper as the manifestation of strength, precisely because it is an annoyance. But, in truth, passion is not the less, on that account, essentially weakness. The passionate man is himself under a perpetual state of annoyance; and at best, is as little to be relied upon by himself, as by others. The transports of a passionate man are the expression of his internal sufferings; and his conduct is as much disconcerted by them, as are his powers of thinking.

355.

“*A State or Commonwealth*,” says Milton, “is a society sufficient in itself in all things conducive to well being and commodious life.” Will this definition answer to Britain as parliaments now are?—when all depends on a set of men authorised by a very small minority both as to numbers and property! It is a common maxim in politics, that in every state there must be somewhere, an absolute and irresistible power over the people. But this is to be rightly understood, or it will lead to mistakes. In a monarchy, as France, the whole power is in the king against all other voice: this is proper tyranny. At Venice, it is in the nobles exclusively; this is proper aristocracy

or oligarchy. In Holland, (excepting some errors and deviations,) the whole power is in the states, that is, or should be, the people, but it does not descend low enough, and leaves the bourgeoisie considerably enslaved. In England, the whole power is in King, Lords, and Commons. Therefore, in monarchies, the people, the chief object, have no share of power. In oligarchies the people have as little. In republics, the people have a share of power. But in our mixed government the people are swallowed up in King, Lords, and Commons. To say, therefore, that there must be in every country an absolute power somewhere over the people, and in which they are to have no share, is making the people mere beasts of burden, instead of what they are, *viz.* the original of power, the object of government, and last resource. Our courtly people, therefore, to quiet our minds on this subject, tell us, we have a very great share in governing ourselves, as we elect our law-makers. We have seen what this amounts to; and if any Englishman is satisfied, I can only say, he is thankful for small mercies.

James Burgh.

356.

Conscience.—The voice of conscience is so delicate, that it is easy to stifle it; but it is also so clear, that it is impossible to mistake it.—*Madame de Stael.*

357.

Disputation.—Great care must be taken lest your debates break in upon your passions and awaken them to take part in the controversy. When the opponent pushes hard, and gives just and mortal wounds to our own opinion, our passions are very apt to feel the strokes, and to rise in resentment and defence. *Self* is so mingled with the

sentiments which we have chosen, and has such a tender feeling of all the opposition which is made to them, that personal brawls are very ready to come in as seconds to succeed and finish the dispute of opinions. Then noise, and clamour, and folly appear in all their shapes, and chase reason and truth out of sight.—*Watts.*

358.

Dogmatism censured.—Maintain a constant watch at all times against a dogmatic spirit: fix not your assent to any proposition in a firm and unalterable manner till you have some firm and unalterable ground for it, and till you have arrived at some clear and sure evidence—till you have turned the proposition on all sides, and searched the matter through and through, so that you cannot be mistaken. And even where you think you have full grounds for assurance, be not too early nor too frequent in expressing this assurance in too peremptory and positive a manner, remembering that human nature is always liable to mistake in this corrupt and feeble state.—*Ibid.*

359.

Effects of Civilisation.—Dr. Hall, whose work was published in 1805, speaking of the Irish, says: “ Their lean cattle are sent to all the ports of the western coast of England, Bristol Channel, &c. to be fed by English graziers throughout the whole kingdom; their fat cattle are slaughtered to victual the English ships of war and merchant ships, and also for the consumption of the inhabitants of their sea-coast, and of many other parts of the world; their butter, tallow, skins, are, in a great part, exported; and the money arising from all these things sent to the absentees and others for rent and tithes. Thus the inhabitants of the country are almost wholly deprived of

the produce of the land they inhabit ; and they live, if they can be said to live, on a very small part of it, by raising potatoes in corners of fields and other small unoccupied places. And here let me ask the lawyer, civilian, or divine, whether the inhabitants of a country have not a right to make use of the produce of it for their subsistence ; and whether any human laws can justly prevent them from doing it. “ Behold,” exclaims Dr. Crump, “ an Irish farmer going forth to his work, barefoot, covered with rags, behold his ruinous hovel, built of mud, covered with weeds, and pervious to every shower that falls, every pinching gale that blows : behold him seated after his hard labour, surrounded by naked children, sharing with them his dry and scanty meal ! ” Thousands have no house at all to live in ; but, as was observed by a member of a great assembly a few winters ago, “ may be seen huddling together under bridges, archways, ricks, and in any place where a shelter over head can be had.”

360.

Friendship of the World.—When I see leaves drop from their trees in the beginning of autumn, just such, think I, is the friendship of the world. While the sap of maintenance lasts, my friends swarm in abundance ; but, in the winter of my need, they leave me naked. He is a happy man, that hath a true friend at his need ; but he is more truly happy, that hath no need of his friend.

Warwick's Spare Minutes.

361.

Body and Soul.—The reciprocal influence of these upon each other is fully and clearly set forth in the second volume of a Philosophical Essay on Man. Two inferences are to be drawn from this consideration. First, that we

should stock the soul with such ideas, sentiments, and affections, as have a benign and salutary influence upon the body. Secondly, that we should keep the body, by temperance, exercise, &c., in that state which has a like benign and salutary influence on the soul. The common practice is exactly the reverse. Men indulge passions in the soul which destroy the health of the body, and introduce distempers into it which impair the powers of the soul. Man being a compound creature, his happiness is not complete till both parts of the composition partake of it. This has been well stated by Saurin, who mentions a treatise of Capellus on the State of the Soul after Death.

Bishop Horne.

362.

Philosophy.—The love and pursuit of wisdom: a science which investigates the laws of nature, with a view to the regulation of human conduct, and the enlargement of human power.—*Anon.*

363.

Influence of Women in the present Time.—The utter subjection of women to the arbitrary will of man, is characteristic of countries steeped in ignorance, barbarism, and tyranny. The elevation of woman to the intellectual dignity of man, is characteristic of countries blessed with knowledge, civilisation, and liberty. Let the despotic nations of the East regard the tender sex as slaves only to their uncontrolled dominion; but let the free nations of Europe prove their superiority in justice, refinement, and religion, by sharing with that sex all the mental pleasures of which they are as capable as ourselves. If incompetent legislators make bad laws, women are as deeply injured by their operations as men; if competent legislators secure

good laws, women are as much benefited by the blessings they produce as men. Independently of which, if even men alone were subject to the evil or the good, how could women be indifferent to, the happiness of their husbands, fathers, brothers, or sons, of whom such men must consist? From the lips of woman every infant hears the first accents of affection, and receives the first lessons of duty in tenderness and love. For the approbation of woman, the grown-up youth will undertake the boldest enterprise, and brave every difficulty of study, danger, and even death itself. To the happiness of woman, the man of maturer years will devote the best energies of his body and mind. And, from the soothing and affectionate regards of woman, the man who is become venerable by years, derives his chief consolation in life's decline. Who, then, shall say, that the one half of the human race, and they confessedly the most virtuous and the most amiable, may not be entrusted with an intelligence and an influence equal to our own? To them, when sorrow afflicts us, we consign half our sufferings, and they cheerfully relieve us by lightening our burden. To them, when joy delights, we give the half of our pleasures, and they as readily consent to share them. They lessen, by their sympathy, the pangs of all our privations,—and they increase, by their participation, the ecstasy of all our delights; they deserve, therefore, the full enjoyment of every privilege that it is in our power to confer on them.

Buckingham, Address to the Electors of Sheffield.

364.

Education.—While learning to read and write is a distinction, the few who have that distinction may be less inclined to work; but when every body learns to read and write, it is no longer a distinction.—*Dr. Johnson.*

265.

Business.—Certainly as the world is more beholden to men of business than to men of pleasure, so the men of pleasure must be content to be governed by those of employment. However they are contemned by the vanity of those that look after nothing but jollity, yet the affairs of the world are in their hands, and they are the men that give laws to the sensual and voluptuous. Therefore, that man is but of the lower part of the world that is not brought up to business and affairs. And though there be that may think it a little too serious for the capering blood and sprightly vigour of youth, yet upon experience, they shall find it a more contentive life than idleness or perpetual joviality.—*Feltham*.

366.

How to live Happy in the World.—At the village of Aronche, in the province of Estremadura, (says an old Spanish author,) lived Gonzales de Castro, who from the age of twelve to fifty-two was deaf, dumb, and blind. His cheerful submission to so deplorable a misfortune, and the misfortune itself, so endeared him to the village, that to worship the holy virgin, and to love and serve Gonzales, were considered as duties of the same importance; and to neglect the latter was to offend the former.

It happened one day, as he was sitting at his door, and offering up his mental prayers to St. Jago, that he found himself, on a sudden, restored to all the privileges he had lost. The news ran quickly through the village, and old and young, rich and poor, the busy and the idle, thronged round him with congratulations.

But, as if the blessings of this life were only given us for afflictions, he began in a few weeks to lose the relish of his enjoyments, and to repine at the possession of those

faculties which served only to discover to him the follies and disorders of his neighbours, and to teach him that the intent of speech was too often to deceive.

Though the inhabitants of Aronche were as honest as other villagers, yet Gonzales, who had formed his ideas of men and things from their natures and uses, grew offended at their manners. He saw the avarice of age, the prodigality of youth, the quarrels of brothers, the treachery of friends, the frauds of lovers, the insolence of the rich, the knavery of the poor, and the depravity of all. These, as he saw and heard, he spoke of with complaint, and endeavoured by the gentlest admonitions to warn them to goodness.

From this place the story is torn out to the last paragraph, which says, that he lived to a comfortless old age, despised and hated by his neighbours for pretending to be wiser and better than themselves; and that he breathed out his soul in these memorable words, that HE WHO WOULD ENJOY MANY FRIENDS, AND LIVE HAPPY IN THE WORLD, SHOULD BE DEAF, DUMB, AND BLIND TO THE FOLLIES AND VICES OF IT.—*Fitzadam.*

367.

Riches, Knowledge, and Wisdom.—Nothing keeps a man from being rich, like thinking he has enough; nothing from knowledge and wisdom like thinking he has both.—*Anon.*

368.

Liberty.—The name of liberty is so alluring, that all who fight for it, are sure of obtaining our secret wishes in their favour: their cause is that of the whole human race, and becomes our own. We avenge ourselves on our oppressors, by venting freely, at least, our hatred against foreign oppressors. At the noise of these chains that are breaking, it seems to us that ours are about to become

lighter; and for a few moments, we think we breathe a purer air, when we learn that the universe reckons some tyrants less. Besides, these great revolutions of liberty are lessons to despots:—they warn them not to reckon upon too long a continuance of the people's patience, and upon eternal impunity. So, when society and the laws avenge themselves on the crimes of individuals, the good man hopes that the punishment of the guilty may prevent the commission of fresh crimes. Terror sometimes supplies the place of justice, with regard to the robber; and of conscience, with regard to the assassin. Such is the source of the great concern we take in every war for liberty. Such hath been that with which the Americans have inspired us:—our imaginations have been heated in their favour: we have taken a part in their victories and defeats. The spirit of justice, which delights in compensating former calamities by future happiness, is pleased with the idea, that this part of the new world cannot fail to become one of the most flourishing countries on the globe: nay, it is even supposed, that Europe may one day find her masters in her children.—*William Francis Raynal.*

369.

Slavery.—I pass with haste by the coast of Africa, whence my mind turns with indignation at the abominable traffic in the human species, from which a part of our countrymen dare to derive their most inauspicious wealth. Sugar, it is said, would be dear, if it were not worked by blacks in the western islands, as if the most laborious, the most dangerous works, were not carried on in every country, but chiefly in England, by freemen; in fact, they are so carried on with infinitely more advantage; for there is an alacrity in a consciousness of freedom, and a gloomy, sullen indolence, in a consciousness of slavery: but let

sugar be as dear as it may, it is better to eat none, to eat honey, if sweetness only be palatable : better to eat aloes or coloquintida than violate a primary law of nature, impressed on every heart not imbruted by avarice, than rob one human creature of those eternal rights, of which no law upon earth can deprive him.—*Sir William Jones.*

370.

Complaining.—We do not wisely, when we vent complaint and censure. Human nature is more sensible of smart in suffering, than of pleasure in rejoicing, and the present endurances easily take up our thoughts. We cry out for a little pain, when we do but smile for a great deal of contentment.—*Feltham.*

371.

Education among the Greeks.—The custom of those times was very much different from these of ours, where the greatest part of our youth is spent in learning the words of dead languages. The Grecians, who thought all barbarians but themselves, despised the use of foreign tongues; the first elements of their breeding was the knowledge of nature, and the accommodation of that knowledge, by moral precepts, to the service of the public and the private offices of virtue; the masters employing one part of their time in reading to, and discoursing with, their scholars; and the rest in appointing them their several exercises, either in oratory or philosophy, and setting them to declaim and to dispute among themselves. By this liberal sort of education, study was so far from being a burden to them, that in a short time it became a habit; and philosophical questions, and criticisms of humanity, were their usual recreations at their meals. Boys lived then, as the better sort of men do now; and their conversation was so

well-bred and manly, that they did not plunge out of their depth into the world, when they grew up ; but slid easily into it, and found no alteration in their company. Amongst the rest, the reading and quotations of poets were not forgotten at their suppers, and in their walks ; but Homer, Euripides, and Sophocles were the entertainment of their hours of freedom. Rods and ferulas were not used by Ammonius, as being properly the punishment of slaves, and not the correction of ingenuous free-born men ; at least, to be only exercised by parents, who had the power of life and death over their own children.

Dryden's Life of Plutarch.

372.

Promises.—Liberal of cruelty are those who pamper with promises ; promisers destroy while they deceive, and the hope they raise is dearly purchased by the dependence that is sequent to disappointment.—*Zimmerman.*

373.

Mutation and Decay.—I look upon the lavish expenses of former ages with pity and admiration, that those things men built for the honour of their name (as they thought,) are either eaten up by the steely teeth of Time, or else rest as monuments but of their pride and luxury.

Great works, undertaken for ostentation, miss of their end, and turn to the author's shame ; if not, the transitions of time wear out their engraved names, and they last not much longer than Caligula's bridge over the Bajæ. What is become of the Mausoleum, or the ship-bestrident Colossus ? Where is Marcus Scaurus's Theatre, the bituminated walls of Babylon ? and how little rests of the Egyptian Pyramids ! And of these, how divers does report give

in their builders! some ascribing them to one, some to another.

We have not power over the present, much less over the future, when we shall be absent or dissolved. And, indeed, if we consider the world aright, we shall find some reason for these continual mutations. If every one had power to transmit the certain possession of all his acquisitions to his own succeeders, there would be nothing left for the noble deeds of new aspirers to purchase, which would quickly betray the world to an incommunicable dullness, and utterly discourage the generous designs of the stirring and more elementary spirits. As things now are, every man thinks something may fall to his share; and since it must crown some endeavours, he demands, why not his?

Who would not pity the toils of virtue, when we shall find greater honour ascribed to loose Phryne than to victorious Alexander? who, when he had rased the walls of Thebes, she offered to re-edify them, on condition this sentence might but on them be inlettered: "Alexander pulled them down, but Phryne did rebuild them." From whence some have jested them into a quarrel for fame betwixt a courtesan and a thief.

We are so far from leaving anything certain to posterity, that we cannot be sure to enjoy what we have while we live. We live sometimes to see more changes in ourselves than we could expect would happen to our lasting offspring.

Feltham.

374.

On Civilisation.—As refinement progresses, the number of the refined must necessarily be reduced. If you become elevated, you must have supporters. If your elevation be still more increased, the quantity of supporting materials

must be multiplied in a like proportion. It is absurd to talk of all becoming equally refined, polished, and civilised. How can you dine in state, if there be none to wait at your table? and if we increase your refinement, state, and splendour, must not your attendants continue to be multiplied proportionably? Now, if we follow this train of thought, we shall be able to prove, by a chain of incontestable arguments, that, when civilisation is carried to its acme, there will be *one man* polished into a god, and all the rest of the species will be slaves, parasites, and brutes.

The Savage.

375.

Coercive measures never yet made a convert to any opinion, but either martyrs or hypocrites. This should be inculcated upon the minds of the rising generation with unceasing assiduity. The Christian religion beyond all others enjoins charity towards all men: and that if any be in error they should be convinced of it by argument drawn from reason and the word of God; but it every where discourages the idea of making converts by force, and inflicting punishment for difference of opinion. Yet there is no religion upon earth, whose professors have acted with more violence, have exercised greater cruelties, or have been guilty of more flagrant injustice, to secure uniformity of sentiment in religious matters, than that which really enjoins love and kindness among all descriptions of men.

Pinnock.

376.

Disguise.—Were we to take as much pains to be what we ought to be, as we do to disguise what we really are, we might appear like ourselves, without being at the trouble of any disguise at all.—*Roche foucault.*

377.

Persecution has never been successful in extirpating opposition to any system, either religious or civil. It is not merely the divinity of Christianity that has made it triumph: for other religions, certainly not divine, but which were founded in imposture, as well as a number of the wildest sects, have thriven and flourished under persecution, on account, as I believe, of that very persecution. The human mind is roused by oppression, and so far from yielding to persecution, exerts all its energies, in consequence of the attacks it has to encounter.

378.

War.—In ancient times, war was made for conquest. To these have succeeded wars for religion. The next pretext was for commerce, and lastly, for political opinions.

C. J. Fox.

379.

Influence of Institutions, &c. on the Pursuit of Truth.—In treating of this topic we shall confine ourselves to the point of view immediately relating to our subject. Our purpose is to show the effects of the institutions and practices of society on the desire after truth and the mode of investigation; and no one will surely deny, that if the minds of children are strongly imbued with particular doctrines, if they are taught to believe that to doubt such doctrines is a crime, if they are commanded to receive them as positive and incontrovertible truths of which no question is to be entertained, if they grow up, therefore, unaccustomed to examination, the effect must be a state of mind as remote as possible from a fearless and ardent desire after truth. and a conduct, in regard to investigation, in which we shall vainly look for diligence and impartiality.

It may be urged indeed, that instilling doctrines into the minds of children is unavoidable; that they must necessarily learn many things, the reasons of which they cannot understand; and take many things on trust, because incapable of appreciating the evidence on which they rest. All this is readily allowed. Many things must be taught them for which they can for a while have no other authority than the teacher: but if we really wish to produce in them a love of truth, a desire after knowledge, a spirit of candour, and that integrity of mind which will best preserve them from error, nothing must be taught them as a doctrine which it is their duty to believe, and of which it is a crime to doubt. All the instruction given them should be accompanied with inducements to exert their own faculties, to seek for reasons of what is asserted. All the reverence which they are commonly educated to feel for particular doctrines and authorities, they should be taught to feel for truth itself, and for honesty of investigation. It is under such a discipline that we should expect to see minds of integrity arise which would be blessings to the world.

Essays on the Pursuit of Truth.

380.

Self-conceit and malice are needed to discover or to imagine faults, and it is much easier for an ill-natured man than for a good-natured man to be smart and witty.

Sharp's Essays.

381.

Cause and Effect, applied to Matter.—In the notice that our senses take of the constant vicissitude of things, we cannot but observe that several particulars, both qualities and substances, begin to exist; and that they receive this their existence from the due application and operation of

some other being. From this observation we get our *ideas* of *cause* and *effect*. That which produces any simple or complex idea we denote by the general name, *cause*; and that which is produced, *effect*. Thus finding, that in that substance which we call wax, fluidity (which is a simple idea, that was not in it before,) is constantly produced by the application of a certain degree of heat, we call the simple idea of heat, in relation to fluidity in wax, the cause of it, and fluidity the effect. So always finding, that the substance, wood, which is a certain collection of simple ideas so called, by the application of fire, is turned into another substance called ashes, *i. e.* another complex idea, consisting of a collection of simple ideas, quite different from that complex idea which we call wood; we consider fire in relation to ashes as cause, and the ashes as effect. So that whatever is considered by us to conduce or operate to the producing any particular simple idea, or collection of simple ideas, whether substance or mode, which did not before exist, hath thereby in our minds the relation of a cause, and is so denominated by us.—*Locke*.

382.

Causes and Consequences of Individual Character.—As an illustration, it may not be devoid of amusement to trace the consequences which would have ensued, or rather which would have been prevented, had the father of some eminent character formed a different matrimonial connexion. Suppose the father of Bonaparte had married any other lady than the one who was actually destined to become his mother. Agreeably to the tenor of the preceding observations, it is obvious that Bonaparte himself would not have appeared in the world. The affairs of France would have fallen into different hands, and have been conducted in another manner. The measures of the

British cabinet, the debates in parliament, the subsidies to foreign powers, the battles by sea and land, the marches and countermarches, the wounds, deaths, and promotions, the fears, and hopes, and anxieties of a thousand individuals would all have been different. The speculations of those writers and speakers who employed themselves in discussing these various subjects, and canvassing the conduct of this celebrated man, would not have been called forth. The train of ideas in every mind interested in public affairs would not have been the same. Pitt would not have made the same speeches, nor Fox the same replies. Lord Byron's poetry would have wanted some splendid passages. The Duke of Wellington might have still been plain Arthur Wellesley. Mr. Warden would not have written his book, nor the Edinburgh Critic his review of it; nor could the author of this essay have availed himself of his present illustration. The imagination of the reader will easily carry him through all the various consequences to soldiers and sailors, tradesmen and artisans, printers and booksellers, downward through every gradation of society. In a word, when we take into account these various consequences, and the thousand ways in which the mere intelligence of Bonaparte's proceedings, and of the measures pursued to counteract them, influenced the feelings, the speech, and the actions of mankind, it is scarcely too much to say, that the single circumstance of Bonaparte's father marrying as he did has more or less affected almost every individual in Europe, as well as a numerous multitude in the other quarters of the globe.

Essays on the Formation and Publication of Opinions.

383.

Follies of Mankind.—I have observed one ingredient somewhat necessary in a man's composition towards hap-

piness, which people of feeling would do well to acquire ; *a certain respect for the follies of mankind* : for there are so many fools whom the opinion of the world entitles to regard, whom accident has placed in heights of which they are unworthy, that he who cannot restrain his contempt or indignation at the sight, will be too often quarrelling with the disposal of things, to relish that share which is allotted to himself.—*Man of Feeling*.

384.

Liberty and Necessity.—In the question as to the power exercised over a man's own mind, is involved the question of liberty and necessity ; and a close attention to the subject will perhaps show that the two principles are co-existent. Liberty, or its equivalent, the sense of liberty, does undoubtedly, and without dispute exist ; yet necessity is not excluded by it. It is solely in virtue of the power, the command, the mastery which I have over my own thoughts,—of which I feel myself every moment in possession,—that I am writing or dictating these observations. But what was it that set me on this occupation ? It was something other than these same thoughts,—some thought which was already in my mind, without any exertion of my will to bring or keep it there.

385.

A man without money is a body without a soul—a walking death—a spectre that frightens every one. His countenance is sorrowful, and his conversation languishing and tedious. If he calls upon an acquaintance he never finds him at home, and if he opens his mouth to speak he is interrupted every moment, so that he may not have a chance to finish his discourse, which, it is feared, will end with his asking for money. He is avoided like a person in-

fectured with disease, and is regarded as an incumbrance to the earth. Want wakes him up in the morning, and misery accompanies him to bed at night. The ladies discover that he is an awkward booby, landlords believe that he lives upon air, and if he wants any thing of a tradesman, he is asked for cash before delivery.—*Anon.*

386.

On Envy.—The envious man is in pain upon all occasions which ought to give him pleasure. The relish of his life is inverted; and the objects which administer the highest satisfaction to those who are exempt from this passion, give the quickest pangs to persons who are subject to it. All the perfections of their fellow-creatures are odious. Youth, beauty, valour, and wisdom, are provocations of their displeasure. What a wretched and apostate state is this! to be offended with excellence, and to hate a man because we approve him! The condition of the envious man is the most emphatically miserable; he is not only incapable of rejoicing in another's merit or success, but lives in a world wherein all mankind are in a plot against his quiet, by studying their own happiness and advantage.—*Steele.*

387.

Eloquence.—Praise for eloquence honours men of every description, from the monarch to the slave. Thus we not only see that men of the highest rank notice those who speak correctly and elegantly, of whatever profession they may be, and on the contrary, despise them who have not this advantage, but even the lowest order of people mock and rally each other, when they speak with difficulty, or when they do it in a way not perfectly pleasing to them. There is an advantage peculiar to eloquence—it can never

be really despised, nor can it ever be combated but by eloquence. It was this occasioned it to be said of Plato, though he seems to condemn eloquence, that it was his greatest eulogy, as it furnished him with all those elegant words with which he fought against it.

Even the most barbarous nations, who make a virtue of their insensibility to the beauties of the mind, only despise the *name* of eloquence. The invariable secret satisfaction which they must feel on happily expressing what they have to say, or the displeasure of feeling themselves inadequate to the task of delivering their sentiments properly, makes them esteem the art of speaking, though they despise the precepts. Let us not then blame those who endeavour to acquire this very necessary and elegant accomplishment.—*Miscellaneous Literature.*

388.

High Station.—

Our hearts ne'er bow but to superior worth :
Nor ever fail of their allegiance there.
Fools, indeed, drop the man in their account,
And vote the mantle into majesty.
Shall man be proud to wear his livery,
And souls in ermine scorn a soul without ?
Can place or lessen us or aggrandise ?
Pigmies are pigmies still, though perch'd on Alps,
And pyramids are pyramids in vales ;
Each man makes his own stature, builds himself,
Virtue alone out-builds the pyramids ;
Her monuments shall last when Egypt's fall.—*Young.*

389.

Lying is a crime the least liable to variation in its definitions. A child will upon the slightest temptation tell

an untruth as readily as the truth. That is, as soon as he can suspect that it will be to his advantage; and the dread that he afterwards has of telling a lie is acquired principally by his being threatened, punished, and terrified by those who detect him in it: till at length, a number of painful impressions are annexed to the telling of an untruth, and he comes even to shudder at the thought of it. But where this care has not been taken, such a facility in telling lies and such an indifference to truth are acquired, as is hardly credible to persons who have been differently educated.—*Priestley*.

390.

Animal Existence without Consent.—Would animals, who endure such sufferings of various kinds for the service and entertainment of man, *accept* existence on the terms on which they have it? Madame Sevigné, who, though she had many enjoyments, felt with delicate sensibility the prevalence of misery, complains of the task of existence having been imposed upon her without her consent.

Dr. Johnson.

391.

The Constitution of the World does not look like a system of optimism. It appears to be arranged in all its departments on the principle of slow and progressive improvement. Physical nature itself has undergone many revolutions, and apparently has constantly advanced. Geology seems to show a distinct preparation of it for successive orders of living beings, rising higher and higher in the scale of intelligence and organisation, until man appeared.

The globe, in the first state in which the imagination can venture to consider it, says Sir H. Davy, appears to

have been a fluid mass, with an immense atmosphere, revolving in space round the sun. By its cooling, a portion of its atmosphere was probably condensed into water, which occupied a part of its surface. In this state, no forms of life such as belong to our system could have inhabited it. The crystalline rocks, or, as they are called by geologists, the primary rocks, which contain no vestiges of a former order of things, were the result of the first consolidation on its surface. Upon farther cooling, the water, which had more or less covered it, contracted; depositions took place; shell-fish and coral insects were formed, and began their labours. Islands appeared in the midst of the ocean, raised from the deep by the productive energies of millions of zoophytes. These islands became covered with vegetables, fitted to bear a high temperature, such as palms and various species of plants, similar to those which now exist in the hottest parts of the world. The submarine rocks of these new formations of land became covered with aquatic vegetables, on which various species of shell-fish and common fishes found their nourishment. As the temperature of the globe became lower, species of the oviparous reptiles appear to have been created to inhabit it: and the turtle, crocodile, and various gigantic animals of the lizard tribe, seem to have haunted the bays and waters of the primitive lands. But in this state of things, there appears to have been no order of events, similar to the present. Immense volcanic explosions seem to have taken place, accompanied by elevations and depressions of the surface of the globe, producing mountains, and causing new and extensive depositions from the primitive ocean. The remains of living beings, plants, fishes, birds, and oviparous reptiles, are found in the strata of rocks, which are the monuments and evidences of these changes. When these revolutions became

less frequent, and the globe became still more cooled, and inequalities of temperature were established, by means of mountain chains, more perfect animals became its inhabitants, such as the mammoth, megalonix, megatherium, and gigantic hyæna; many of which have become extinct. Five successive races of plants, and four successive races of animals, appear to have been created and swept away by physical revolutions of the globe, before the system of things became so permanent as to fit the world for man. In none of these formations, whether called secondary, tertiary, or diluvial, have the fossil remains of man, or any of his works, been discovered. At last man was formed; and since that period there has been little alteration in the physical circumstances of the globe. In all these various formations, says Dr. Buckland, the coprolites, or the dung of the lizard tribe, in a fossil state, exhibiting scales of fishes and other traces of the prey which they had devoured, form records of warfare waged by successive generations of inhabitants of our planet on one another: and the general law of nature, which bids all to eat and to be eaten in their turn, is shown to be co-existent with animal existence upon our globe; the carnivora, in such period of the world's history, fulfilling their destined office—to check excess in the progress of life, and maintain the balance of creation.

Combe on the Constitution of Man.

392.

Signs and Symptoms of Good Minds.—The parts and signs of goodness are many. If a man be gracious and courteous to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them. If he be compassionate towards the afflictions of others, it shows that

his heart is like the noble tree that is wounded itself when it gives the balm. If he easily pardons and remits offences, it shows that his mind is planted above injuries, so that he cannot be hurt. If he be thankful for small benefits, it shows that he weighs men's minds, and not their trash.—*Bacon.*

393.

Humility.—When the two goats, on a narrow bridge, met over a deep stream, was not he the wiser that laid down for the other to pass over him, than he that would rather hazard both their lives by contending? He preserved himself from danger, and made the other become debtor to him for his safety. I will never think myself disparaged either by preserving peace or doing good.

Feltham.

394.

Hindoo Morality.—Never to hear patiently of evil, nor speak that which is mischievous and wicked;—to utter no lies, prevarications, or hypocrisy;—to use no deceit nor overreaching in trade or dealing;—never oppress the weak and humble, nor offer any violence to your neighbour;—to keep your hands from pilfering and theft;—and in no way whatever to injure a fellow-creature.

Brahminical Books.

395.

Plutarch to Trajan.—I am sensible that you sought not the empire—your natural modesty would not suffer you to apply for a distinction, to which you were always entitled by the excellency of your manners. That modesty, however, makes you still more worthy of those honours you had no ambition to solicit. Should your future go-

vernment prove in any degree answerable to your former merit, I shall have reason to congratulate both your virtue and my own good fortune on this great event. But, if otherwise, you have exposed yourself to danger and me to obloquy; for Rome will never endure an emperor unworthy of her; and the faults of the scholar will be imputed to the master. Seneca is reproached, and his fame will suffer for the vices of Nero. The reputation of Quintilian is hurt by the ill conduct of his scholar; and even Socrates is accused of negligence in the education of Alcibiades. Of you, however, I have better hopes, and flatter myself that your administration will do honour to your virtues. Only continue to be what you are. Let your government commence in your breast; and lay the foundation of it in the command of your passions. If you make virtue the rule of your conduct, and the end of your actions, every thing will proceed in harmony and order. I have explained to you the spirit of those laws and constitutions that were established by your predecessors; and you have nothing to do but to carry them into execution. If this should be the case, I shall have the glory of having formed an emperor to virtue: but if otherwise, let this letter remain a testimony with succeeding ages, that you did not ruin the Roman empire under pretence of the counsels or the authority of Plutarch.

396.

The Mind of Man is as a mirror or glass, capable of the image of the universal world, and as joyful to receive the impressions thereof as the eye rejoices to see the light; and not only delighted in beholding the variety of things, and the vicissitudes of times, but raised also to discover the inviolable laws, and the infallible decrees of nature; but if any man shall think by view and inquiry into sen-

sible and material things, to attain that light whereby he may reveal unto himself the nature and will of God, then is he veiled through vain philosophy; for the sense of man is as the sun, which shines and reveals the terrestrial bodies, but conceals and obscures the stars and bodies celestial.—*Bacon*.

397.

On the Education of Children.—Never suffer your children to advance in years before you attend to their education. The younger they are, the more tender and soft their minds. and the more susceptible of impressions: consequently, if you neglect them, they will imbibe notions from every example which presents itself to them: and as there are more bad examples than good, and the bad from a certain obliquity in nature, being more congenial to our dispositions than good, the mind is nurtured in corruptness, in proportion as they enter into life. Think, then, of their education as soon as they are born, if you wish that they should benefit more certainly and easily by those instructions which they will receive afterwards.

The kings of Persia place their children under the direction of four of the greatest men of the nation, *viz.* the most wise, the most just, the most temperate, and the most courageous.

The first teaches them religion. The second inculcates in them the strongest principles of truth and justice. From the third they learn to subdue their passions; and from the fourth they acquire a contempt of danger.—*Anon*.

398.

A Philosopher is one who disengages himself from all former prejudices, masters his passions, and learns to think, speak, and act, according to rule and order.

He is ready to teach—but more ready to learn.

He is of all, and yet of no sect.

He neither lords it over the faith of others, nor suffers others to domineer over his own.

More desirous of truth than fame, he does not dispute for the sake of triumph, but being overcome he looks upon it as a victory.

If he thinks with few, it is not because they are few, but because there are few that think.

He speaks with the multitude in order to conform himself to custom, without outraging truth or virtue.

To be that in reality which he is in appearance, he watches over his actions, and thus he is not at any time what he would not always appear to be.

The opposition which his sentiments encounter, furnishes him with opportunities of improving his knowledge, which are more frequently a source of instruction than offence.

He would have philosophy to be judged of by what is said upon it, but the philosopher to be tried by his manners.

The vulgar and unphilosophic spirit is to be passionate, credulous, precipitate, and obstinate; to be a lover of the marvellous; the dupe of antiquity or mysterious errors; to despise simple truth; to see through the eyes of others; to judge of merit by fortune; to decide upon truth or justice by its particular or local ability, by the authority of teachers or the voice of the multitude; to mistake sound for sense, the great speaker for the great man, the learner for the learned; to confound passion with zeal; to take faith for reason, and superstition for piety, diffidence for ignorance; and lastly, to libel and undervalue the liberty of investigation and inquiry, as a species of licentiousness.

Entertaining Magazine.

399.

Sincerity and Morality superior to Policy.—To live with our enemies as those who may one day be our friends, and live with our friends as those who some time or other may become our enemies, equally contradicts the nature of hatred, and the rules of friendship. It may be a good maxim in policy, but it is a detestable one in morality.

La Bruyere.

400.

Secrets of History.—I was disgusted with modern history; for, having strictly examined all the persons of the greatest name in the courts of princes, I found how the world had been misled by prostitute writers to ascribe the greatest exploits in war to cowards, the wisest counsel to fools, sincerity to flatterers, Roman virtue to the betrayers of their country, piety to atheists, &c. How many innocent and excellent persons had been condemned to death or banishment by the practising of great ministers upon the corruption of judges and the malice of factions! How many villains had been exalted to the highest places of trust, power, dignity, and profit.

Three kings protested to me, that, in their whole reigns, they never did once prefer any person of merit, unless by mistake or treachery of some minister in whom they confided: neither would they do so, if they were to live again. And they shewed with great strength of reason that the royal throne could not be supported without corruption, because that *positive, confident, restive temper* which virtue infused into a man, was a perpetual clog to public business.

I had the curiosity to inquire by what method great numbers had procured to themselves high titles of honour and prodigious estates. This discovered such a scene of

infamy, that I cannot reflect upon it without some seriousness. Perjury, oppression, subornation, fraud, panderism, the betraying of their country, the perverting of justice in order to destroy the innocent, &c. I hope I may be pardoned if these discoveries incline me a little to abate of that profound veneration which I am naturally inclined to pay to persons of high rank, who ought to be treated with the utmost respect due to their sublime dignity by us their inferiors.—*Dean Swift.*

401.

“*Great Wits have Short Memories,*” is a proverb, and as such has undoubtedly some foundation in nature. The case seems to be, that men of genius forget things of common concern, unimportant facts and circumstances, which make no slight impression in every-day minds. But sure it will be found that all wit depends on memory; *i. e.* on the recollection of passages either to illustrate or contrast with any present occasion. It is probably the fate of a common understanding, to forget the very things which the man of wit remembers. But an oblivion of those things which almost every one remembers, renders his case the more remarkable, and thus explains the mystery.

Shenstone.

402.

New Doctrines.—In all ages new doctrines have been branded as impious; and Christianity itself has offered no exception to this rule. The Greeks and Romans charged Christianity with “impiety and novelty.” In *Cave’s Primitive Christianity*, we are informed “that the Christians were every where accounted a pack of *Atheists*, and their religion *the Atheism.*” They were denominated “*mountebank impostors,*” and “men of a desperate and

unlawful faction." They were represented as "destructive and pernicious to human society," and were accused of "sacrilege, sedition, and high treason." The same system of misrepresentation and abuse was practised by the Roman Catholics against the Protestants at the reformation: "some called their dogs Calvin; and others transformed Calvin into Cain." In France, "the old stale calumnies, formerly invented against the first Christians, were again revived by Demochares, a doctor of the Sorbonne, pretending that all the disasters of the state were to be attributed to Protestants alone."

Combe on the Constitution of Man.

403.

Persecution.—It is the essence of injustice to persecute any person for omitting to conform to the established religion. No man should be deprived of any part of his liberty with respect to his opinions, unless his actions, derived from such opinions, were clearly prejudicial to the state. It is not in the power of man to surrender his opinions, and therefore the society which demands him to make this sacrifice, demands an impossibility.

404.

Inequality of Happiness.—I would sooner trust a well-natured, open-hearted Turk, than a cold, calculating, ascetic Christian. Then as to happiness, my travels convinced me how very little real difference is made in the sum of it, by rank, fame, or fortune. A duke or a link-boy has the same passions, ambition, disappointments, affections, and sufferings; and it depends entirely upon themselves whether the amount of their happiness shall not be the same. The whole is in the mind, and the minds of all ranks are equally disposed to happiness from nature.

Hence, therefore, inequality of happiness is a work of our own, and altogether artificial; and all who are content have equality, spite of appearances. It is the wish for change, the panting after what we have not, or the hankering after what we *have had*, that generates uneasiness sometimes unbearable. He who rises in his station, a little and a little higher, though his original was the very lowest, is more gratified than he who is born in the highest class, and cannot change without descending. Alexander wept because he had no more worlds to conquer. Had he been a serjeant of Alexander, instead of Alexander himself, he would not have wept. When Turenne was killed, one of his own drummers contented himself with saying, “Eh bien! voilà un pas de gagné.”

Illustrations of Human Life.

405.

Character of French and English Understandings.—I never saw men of better understanding than the French who apply themselves to consider things with due attention, and the English that can shake off their too deep meditations, to return to that faculty of discourse, and freedom of wit, which, if possible, ought always to be had. The finest gentlemen in the world are the French that think, and the English that speak.—*St. Evremond.*

406.

On a Moral Sense.—The phenomena which have suggested the idea of a moral sense, are seldom discovered in persons whose education has been grossly neglected: and where it seems to exist, it is frequently obtunded or destroyed by bad example and vicious habits. The moral sensibility improves by our progress in virtue; it is rendered callous by the repetition of crimes; it recovers its

quick susceptibility by permanent reformation. How essentially different is this from the state of our corporeal senses! These are quick and lively in childhood and youth, and all the effects of habit consist, not in enabling the organs to see, feel, or hear in a manner totally different, but in acquiring greater accuracy of perception, and distinguishing greater varieties in the same object.

Cogan's Ethical Questions.

407.

Nothing Destroyed.—The researches of chemists have shown that what the vulgar call corruption, destruction, &c. is nothing but a change of arrangement of the same ingredient elements, the disposition of the same materials into other forms, without the loss or actual destruction of a single atom; and thus any doubts of the permanence of natural laws are discountenanced, and the whole weight of *appearances* thrown into the opposite scale. One of the most obvious cases of apparent destruction is, when anything is ground to dust and scattered to the winds. But it is one thing to grind a fabric to powder, and another to annihilate its materials: scattered as they may be, they must fall somewhere, and continue, if only as ingredients of the soil, to perform their humble but useful part in the economy of nature. The destruction produced by fire is more striking; in many cases, as in the burning of a piece of charcoal or a taper, there is no smoke, nothing visibly dissipated and carried away; the burning body wastes and disappears, while nothing *seems* to be produced but warmth and light, which we are not in the habit of considering as substances; and when all has disappeared, except perhaps some trifling ashes, we naturally enough suppose it is gone, lost, destroyed. But when the question is examined more exactly, we detect, in the invisible

stream of heated air which ascends from the glowing coal or flaming wax, *the whole ponderable matter*, only united in a new combination with the air, and dissolved in it. Yet, so far from being thereby destroyed, it is only become again what it was before it existed in the form of charcoal or wax, *an active agent in the business of the world*, and a main support of vegetable and animal life, and is still susceptible of running again and again the same round, as circumstances may determine; so that, for aught we can see to the contrary, the same identical atom may lie concealed for thousands of centuries in a limestone rock; may at length be quarried, set free in the lime-kiln, mix with the air, be absorbed from it by plants, and, in succession, become a part of the frames of myriads of living beings, till some concurrence of events consigns it once more to a long repose, which, however, no way unfits it from again resuming its former activity.—*Herschel's Discourse on the Study of Natural Philosophy.*

408.

An Upright Judge.—In the time of Judge Holt, there was a riot in London, occasioned by the practice of sending young persons to the plantations, who were confined in a house in Holborn till they could be shipped off. Notice of the riot being sent to Whitehall, a party of the military were ordered out; but before they marched, an officer was sent to the Chief Justice, to desire him to send some of his people with the soldiers. Holt asked the officer what he meant to do if the mob refused to disperse. "My Lord," replied he, "we have orders to fire upon them." "Have you so?" said Holt; "then observe what I say. If one man is killed, I will take care that you and every soldier of your party shall be hanged. Sir, acquaint those who sent you, that no officer of mine shall

attend soldiers ; and let them know, likewise, that the laws of this land are not to be executed by the sword. These things belong to the civil power, and you have nothing to do with them." So saying, he dismissed the officer, proceeded to the spot with his tipstaves, and prevailed upon the populace to disperse, on a promise that justice should be done, and the abuse remedied.

Biographia Britannica.

409.

The Poor, their Condition to be commiserated.—Labour is all the poor man has to give in exchange for the necessities and comforts of life, of which he obtains less as the value of his labour is depreciated ; and when it is altogether superseded, he is driven to want, contracts idle habits, and then is expected to be able to resist the force of circumstances, although we daily witness the failure of more cultivated minds under similar temptations. If destitution, disease, crime, punishment, and sometimes death, —if wretchedness of every description appear to be the almost inevitable result of a state of things beyond their control, how much is their condition to be commiserated ! and how forcibly does this reflection call to mind the words of the excellent Boerhaave, who never saw a criminal dragged to execution, without observing, "Who knows whether this man is not less criminal than myself ?"—*Reproof of Brutus.*

410.

Enlightened Christianity.—Christianity, in its regards, steps beyond the narrow bounds of national advantage in quest of universal good. It does not encourage particular patriotism in opposition to general benignity ; or prompt us to love our country at the expense of our integrity ; or allow us to indulge our passions to the detriment of thousands.

It looks upon all the human race as children of the same father, and wishes them equal blessings: in ordering us to do good, to love our brethren, to forgive injuries, and to study peace, it quite annihilates the disposition for martial glory, and utterly debases the pomp of war.—*Bishop Watson.*

411.

Hope is a flatterer, but the most upright of all parasites, for she frequents the poor man's hut, as well as the palace of his superior.—*Shenstone.*

412.

The Mischiefs of Speculative Error.—The most cursory glance at the history of persecution is sufficient to discover, that intolerance could never have existed in such intensity, had it not been for the almost universal prevalence of the notion, that guilt may be incurred by opinions. In various ages and countries, deviations from the received faith have been looked upon, by the community at large, with more abhorrence than the most criminal actions; and the consequence of this has been the perpetration of cruelties at which modern civilisation shudders with horror. Let those who contend that speculative error can have but little influence on the happiness of private life, reflect a moment on the numbers of innocent and conscientious victims who have been destroyed by the Inquisition. It cannot surely be supposed that these persecutions would ever have taken place, had the people at large been clearly convinced of the truth, that belief is an involuntary and therefore guiltless state of the mind; or in other words, had they not laboured under the delusion, that opinions are the proper objects of punishment. Persecution would be necessarily exterminated in any nation which universally felt its injustice and absurdity. The moral sympathies of man-

kind, which had been perverted by false notions, would resume their natural direction, and would never suffer punishment to fall upon those who, in the apprehension of all, had been guilty of no crime. What else but the general prevalence of the error already mentioned, could have induced men, otherwise uninterested, to witness with tameness, nay, even with satisfaction and delight, the most detestable barbarities inflicted by religious zeal? We are told, that in Spain and Portugal the spectators who crowded to the executions for heresy, frequently testified extravagant joy. Even ladies would laugh and exult over the victims who were slowly consuming at the stake. In reviewing such scenes, we are pained to think how awfully mankind may be deluded, how their sagacity may be blinded, their sense of justice extinguished, their best feelings subverted, by fallacies of judgment; and we become ready to question, whether even vice itself ever produced half the evils of false notions and mistaken views.

Essays on the Formation and Publication of Opinions, &c.

413.

On Death.—

To die is landing on some peaceful shore,
Where billows never beat, nor tempests roar;
Ere well we feel the friendly stroke, 'tis o'er.

Garth.

414.

Pursuit of Knowledge under Difficulties.—During a considerable part of the time in which Savage was employed upon his tragedy of Sir Thomas Overbury, he was without lodging, and often without meat; nor had he any other conveniences for study than the fields or the streets allowed him; there he used to walk and form his speeches, and

afterwards step into a shop, beg for a few moments the use of the pen and ink, and write down what he had composed, upon paper which he had picked up by accident.

Dr. Johnson.

415.

Superstition.—The greatest and wisest men have not been proof against the errors and superstitious conceits of the age in which they lived.—Augustus Cæsar thought the skin of a sea-calf to be a preservative against lightning, and expected some grievous calamity to befall him in the course of the day, if at rising, he happened to put the left shoe upon the right foot; but we are not to say he was a fool. The very learned Bishop Taylor, on a certain topic asserts, what was rather suited to the notions current in his time, than what was philosophically true, but it does not follow that *The Holy Living and Dying*, in which this passage occurs, is therefore a foolish book. He would indeed be a foolish man, who would catch at such a passage, and make it a reason for rejecting all the excellent instruction and counsel contained in that golden treatise.

Bishop Horne.

416.

The Duty of Parents.—The sacred books of the ancient Persians say, If you would be holy, instruct your children, because all the good acts they perform will be imputed to you.—*Montesquieu.*

417.

Friendship.—Our observations on friendship have led us to reflect on those institutions of society which are favourable or unfavourable to the existence or continuance of the social affections.

If friendship frequently meet with interruptions among savages, how much more unfortunate is its fate where the system of appropriation is carried into every department of human affairs ; where education, manners, amusements, and, in fine, all the concerns of life, have a direct tendency to encourage and establish the selfish propensities of the human breast ; where the first lessons of youth are calculated to brutalise the mind and extinguish every spark of generous enthusiasm ; where every thing is carved out into portions, and *mèum* and *tuum* meet the eye every where both at home and abroad ; where the earth is divided into sections, the water descends by inheritance, and even the use of the air is appropriated to individuals ?

If friendship be insecure among savages, where there are none rich and none poor : where the earth, the air, and the water are free ; where the whole village assembles at dances and public feasts, and *all* unite in amusements interesting to *all* ; where every heart is light, and every tongue utters the effusions of the heart ; where the joy becomes contagious, and the gladness of the soul is reflected from face to face, until the sick forgets his pain, the afflicted his sorrow, and the aged the approaches of death ; where all join in *one dance*, and all sit down to *one feast* ; where no invidious preferences are shown, no insulting privileges usurped—if friendship, we repeat it, be insecure under these circumstances, how precarious must its situation be, where nothing gives importance but wealth, and wealth has no connection with individual merit ; where the higher and lower ranks never unite in the same amusement ; where men can never forget for a moment the inequality of their situations in life ; where sordid, ignorant, bloated wealth must be fed with continual adulation, and indigent merit must shrink into insignificance, or become the object of ridicule and contempt ; where every association of indivi-

duals is a school of intrigue and a conspiracy against the species at large; where every individual watches his neighbour with an eye of suspicion and distrust; where truth is never heard, except for some malignant purpose; and where men endeavour to wear the semblance of virtue, but lay it down, as a practical rule, not to be encumbered with its substance?

If friendship be insecure among savages, where the spirit of hoarding and the desire of accumulation are unknown, how must it be where every one has his locked coffer, which encloses the object of his private adoration?

If benevolent affections meet with frequent interruptions, where the institutions of society are such that merit exerts its proper influence, and worth finds its due level in the community, what must their fate, where there is no merit but wealth, no virtue but cunning?

We are convinced that friendship seldom exists in the civilised world, unless it be among boys at school. These sometimes draw certain old notions of virtue and justice from books, with which they appear to be captivated for a time; but as soon as they engage in the affairs of the world, they find it necessary to get initiated into that smooth system of specious vice, which goes by the name of prudence and knowledge of the world. They soon discover that there is but *one thing needful*. If they can acquire *that*, they will have every thing at command; but if *that* be unattained, they will have nothing. Where are now the gay dreams of youthful friendship? They have vanished as the morning dew before the rising sun.

At school there is some appearance of equality. Boys there form connections that are known by the name of friendship, and fondly imagine that they will last for ever. But immediately upon entering into the world, this equality disappears; and the friendship, if it should seem to subsist,

degenerates into overbearing despotism on the one side, and contemptible cringing sycophancy on the other.

The Savage.

418.

Vice Suicidal.—In the present enlightened state of society, it is impossible for mankind to be thoroughly vicious; for wisdom and virtue are very often convertible terms; and they invariably assist and strengthen each other. A society composed of none but the wicked could not exist; it contains within itself the seeds of its own destruction; and, without a flood, would be swept away from the earth, by the deluge of its own iniquity. The moral cement of all society is virtue; it unites and preserves, while vice separates and destroys. The good may well be termed the salt of the earth: for where there is no integrity, there can be no confidence; and where there is no confidence, there can be no unanimity. The story of the three German robbers is applicable to our present purpose, from the pregnant brevity of its moral. Having acquired by various atrocities, what amounted to a very valuable booty, they agreed to divide the spoil, and to retire from so dangerous a vocation. When the day which they had appointed for this purpose arrived, one of them was dispatched to a neighbouring town, to purchase provisions for their last carousal. The other two secretly agreed to murder him on his return, that they might come in for one half of the plunder, instead of a third. They did so. But the murdered man was a closer calculator even than his assassins; for he had previously poisoned a part of the provisions, that he might appropriate to himself the whole. The precious triumvirate were found dead. Nothing is so blind and

419.

Public Walks.—In Austria and France (says Mr. Slaney) there is scarcely a single town without a commodious public walk, shaded by trees and furnished with benches. Throughout Switzerland the same remark applies, and there the situation chosen is frequently very picturesque, and the promenade is kept with that neatness for which the Swiss are remarkable. The most beautiful are the Cascinne on the banks of the Arno, at Florence; the China walk at Naples, possessing one of the most magnificent views in the world; the promenade below the Strado del Po at Turin, (whence the Alps, clothed in snow, are seen rising in a vast semicircle to the north and west;) and the terrace commanding the lakes and the mountains of Savoy and Chablais at Lausanne. But Zurich, Berne, Geneva, Basle, Milan, Parma, Modena, Lucca, Padua, and other Swiss and Italian towns, have each their public walks and gardens. Many of their walks have been formed and dedicated to the public by the munificence of individuals, and, it seems extraordinary that our wealthy and generous nation, where popularity is of value and leads to power, should be excelled in these respects even by those who care little for the people, and have no part or lot with them.

420.

Doubts.—It is related that Mede. had all his scholars come to him at his chambers in the evening; and the first question he put to each was, “*Quid dubitas?*” “What doubts have you met with in your studies to day?” for he supposed, that to doubt nothing, and to understand nothing, was just the same thing. This was right, and the only method to make young men exercise their rational powers, and not to acquiesce in what they learn mechani-

cally and by rote, with an indolence of spirit, which prepares them to receive and swallow implicitly whatever is offered them.—*Reproof of Brutus.*

421.

The World may be divided into people that read, people that write, people that think, and fox-hunters.

Shenstone.

422.

Contempt.—The basest and meanest of all human beings, are generally the most forward to despise others. So that the most contemptible are generally the most contemptuous.—*Fielding.*

423.

Beneficial Effects of Controversy.—However some may affect to dread controversy, it can never be of ultimate disadvantage to the interests of truth or the happiness of mankind. Where it is indulged in its full extent, a multitude of ridiculous opinions will, no doubt, be obtruded upon the public; but any ill influence they may produce, cannot continue long, as they are sure to be opposed with at least equal ability, and that superior advantage which is ever attendant on truth. The colours with which wit or eloquence may have adorned a false system will gradually die away, sophistry be detected, and every thing estimated at length according to its true value. Publications, besides, like every thing else that is human, are of a mixed nature, where truth is often blended with falsehood, and important hints suggested in the midst of much impertinent or pernicious matter; nor is there any way of separating the precious from the vile, but by tolerating the whole. Where the right of unlimited inquiry is exerted, the human facul-

ties will be upon the advance ; where it is relinquished, they will be of necessity at a stand, and will probably decline.—*Robert Hall.*

424.

Morning.—

The sun is up, and 'tis a morn of May,
Round old Ravenna's clear shown towers and bay :
A morn, the loveliest which the year has seen,
Last of the Spring, yet fresh with all its green ;
For a warm eve and gentle rains at night,
Have left a sparkling welcome for the light.
And there's a crystal clearness all about :
The leaves are sharp, the distant hills look out ;
A balmy briskness comes upon the breeze ;
The smoke goes dancing from the cottage trees ;
And when you listen, you may hear a coil
Of bubbling springs about the grassy soil ;
And all the scene, in short—sky, earth, and sea,
Breathes like a bright-eyed face, that laughs out openly.
'Tis Nature full of spirits, waked and springing ;
The birds to the delicious time are singing,
Dashing with freaks and snatches up and down,
Where the light woods go sea-ward from the town :
While happy faces, striking through the green
Of leafy roads, at every turn are seen,
And the far ships lifting their sails of white
Like joyful hands, come up with scatterry light,
Come gleaming up, true to the wished-for day,
And chase the whistling brine, and swirl into the bay.

Story of Rimini.

425.

True Kingly Ambition.—If kings would only determine

not to extend their dominions, until they had filled them with happiness, they would find the smallest territories too large, but the longest life too short, for the full accomplishment of so grand and so noble an ambition.—*Colton*.

426.

Sketch of a Gentleman.—Moderation, decorum, and neatness, distinguish the gentleman; he is at all times affable, diffident, and studious to please. Intelligent and polite, his behaviour is pleasant and graceful. When he enters the dwelling of an inferior, he endeavours to hide, if possible, the difference between their rank in life; ever willing to assist those around him, he is neither unkind, haughty, nor overbearing. In the mansions of the great, the correctness of his mind induces him to bend to etiquette, but not to stoop to adulation; correct principle cautions him to avoid the gaming table, inebriety, or any other foible that could occasion him self-reproach. Pleased with the pleasures of reflection, he rejoices to see the gaieties of society, and is fastidious upon no point of little import.—*Appear* only to be a gentleman, and its shadow will bring upon you contempt; *be* a gentleman, and its honours will remain even after you are dead.—*Anon*.

427.

The wise Man has his Follies.—The wise man has his follies no less than the fool; but it has been said that herein lies the difference,—the follies of the fool are known to the world, but are hidden from himself; the follies of the wise are known to himself, but hidden from the world. A harmless hilarity, and a buoyant cheerfulness, are not infrequent concomitants of genius; and we are never more deceived, than when we mistake gravity for greatness, solemnity for science, and pomposity for erudition.—*Anon*.

428.

Notions of the Deity.—The whole history of our species bears testimony to that tendency of the human mind, when not restrained and guided by better knowledge, to pourtray in some visible form its conceptions of the Deity. However far many superior minds of the heathen world might advance in deducing from the contemplation of all around them more correct views of the goodness and wisdom of an all-ruling Power, these were ideas far too refined for the mass, who felt the want of something more apparent to the senses, something on which the mind could repose from vain imaginings and real fears. Hence the Deity was invested with various forms of familiar objects, under which he was venerated as a protector and friend, or feared as an avenging or angry power.—*Egyptian Antiquities.*

429.

Chance is but a mere name and really means nothing in itself, a conception of our minds, and only a compendious way of speaking, whereby we would express that such effects are commonly attributed to chance, which were verily produced by their true and proper causes, but without their design to produce them.—*Bentley.*

430.

Wisdom and Folly.—Ferdinand (not the beloved) King of Spain used to say, that he could distinguish a wise man from a fool by the following marks :—moderation in anger, government in household affairs, and writing a letter without useless repetitions.—*Anon.*

431.

The Common People do not accurately adapt their thoughts to the objects ; nor, secondly, do they accurately

adapt their words to their thoughts : they do not mean to lie : but, taking no pains to be exact, they give you very false accounts. A great part of their language is proverbial : if any thing rocks at all, they say it rocks like a cradle ; and in this way they go on.—*Johnson*.

432.

The Use of Ornament in Philosophical Composition.—

The studying of words, and not matter, is so justly contemptible, that, as Hercules, when he saw the image of Adonis, Venus's minion, in a temple, said in disdain, *nil sacri es* ; so there are none of Hercules's followers in learning, that is, in the more severe and laborious toil of inquirers after truth, but will despise those delicacies and affectations as capable of no divineness. Indeed, it seems to me, that Pygmalion's frenzy is a good emblem and portraiture of this vanity ; for words are but the images of matter, and except they have the life of reason and invention, to fall in love with them is all one as to fall in love with a picture. But yet, notwithstanding, it is not hastily to be condemned to clothe and adorn the obscurity even of philosophy itself with sensible and plausible elocution.

Bacon.

433.

The Education of the People.—That before long, something must and will be done on an extended scale for the education of the people, there can be no doubt. It is, therefore, highly important, that the dissenters, as a body, should be prepared to state with distinctness and decision what they will accept, and what they will oppose. The resources of private benevolence are confessedly inadequate to the task of bringing the schoolmaster to every man's door. In large towns, a great deal has undoubtedly been

effected by enterprising and benevolent individuals; but in villages and thinly scattered districts, comparatively little has been, or can be done. The difficulty of raising a sufficient sum to afford a decent maintenance for a respectable schoolmaster, is, in these situations, generally too great to be overcome without some compromise of principle. As a natural result, persons are frequently appointed to the office, whose only qualification is to be found in their deriving emolument from some other occupation, such as that of parish clerk or sexton, by the aid of which they are enabled to maintain themselves, and thus keep open the school doors. Now it is in cases like these, that the aid of government is indispensably necessary. How it may be most effectually imparted, is an interesting and as yet, an open question.

Eclectic Review.

434.

Wars have hitherto been waged for territorial or commercial advantages; to preserve the balance of power; to gratify ambition; to support family compacts between allied sovereigns: but seldom for the noble objects of promoting civil and religious liberty. The world is now approaching another era. The conflict will be neither for territory, nor treasure, nor navigation, nor fortresses; but, in one awful phrase, for principle; for freedom, self-government, and independence, will be the portentous prizes at stake.—*Westminster Review.*

435.

Importance of Political Economy.—The principles which regulate the wages of labour, form, without any exception, the most interesting and the most important division of political economy. The labouring classes com-

pose the great bulk of every community ; and a country is happy or miserable, as they are well or ill supplied with the necessaries, comforts, and enjoyments of life. The study of political economy, if it did not teach the way in which labour may obtain an adequate reward, might serve to gratify a merely speculative curiosity, but could scarcely conduce to any purposes of practical utility. It claims the peculiar attention of the benevolent and good, mainly because it explains the causes, which depress and elevate wages, and thereby points out the means by which we may mitigate the distress, and improve the condition, of the great majority of mankind. Political economy is not, as has been erroneously stated, the appropriate science of the statesman and the legislator ; it is peculiarly and emphatically, *the science of the people*.—*Robert Torrens*.

436.

Fitness of Men for Public Employment.—As he that knows how to put proper words in proper places evinces the truest knowledge of books, so he that knows how to put fit persons in fit stations, evinces the truest knowledge of men. It was observed of Elizabeth, that she was weak herself, but chose wise counsellors ; to which it was replied, that to choose wise counsellors was in a prince the highest wisdom.

437.

On Domestic Duties.—Seeing that almost the whole of the day is devoted to business abroad, and the remainder of my time to domestic duties, there is none left for myself—that is, for my studies. For on returning home, I have to talk with my wife, prattle with my children, and converse with my servants. All which things, I number among the duties of life : since, if a man would not be a

stranger in his own house, he must, by every means in his power, strive to render himself agreeable to those companions of his life whom Nature hath provided, chance thrown in his way, or that he has himself chosen.

Sir Thomas More.

438.

Doctrine of Passive Obedience.—The doctrine of passive obedience is so repugnant to the genuine feelings of human nature, that it can never be completely acted on. A secret dread that popular vengeance will awake, and Nature assert her rights, imposes a restraint which the most determined despotism is not able to shake off. The rude reason of the multitude may be perplexed; but the sentiments of the heart are not easily perverted.—*Robert Hall.*

439.

True Liberty.—

This is true liberty, when free-born men,
Having to advise the public, may speak out;
Which he who can and will, deserves high praise;
Who neither can nor will, may hold his peace.
What can be juster in a state than this?—*Euripides.*

440.

Curiosity.—There are two kinds of curiosity. One arises from interest, which makes us desire to learn what will be useful to us; the other from pride, which makes us desirous to know what others are ignorant of.

Roche foucault.

441.

Whatever is good will always bear investigation.—Every thing that is really excellent will bear examination, it will

even invite it, and the more narrowly it is surveyed, to the more advantage it will appear. Is our constitution a good one? it will gain in our esteem by the severest inquiry. Is it bad? then its imperfections should be laid open and exposed. Is it, as is generally confessed, of a mixed nature, excellent in theory, but defective in its practice? freedom of discussion will be still requisite to point out the nature and source of its corruptions, and apply suitable remedies. If our constitution be that perfect model of excellence it is represented, it may boldly appeal to the *reason* of an enlightened age, and need not rest on the support of an implicit faith.—*Robert Hall*.

442.

Universal Desire of Power.—That one human being will desire to render the person and property of another subservient to his pleasures, notwithstanding the pain or loss of pleasure which it may occasion to that other individual, is the foundation of government. The desire of the object implies the desire of the power necessary to accomplish the object. The desire, therefore, of that power which is necessary to render the persons and properties of human beings subservient to our pleasures, is a grand governing law of human nature.—*Mill*.

443.

Supposed Estimate of Man by Angels.—If there are angels, who look into the ways of man, how different are the notions which they entertain of us, from those which we are apt to form of one another. We are dazzled with the splendour of titles, the ostentation of learning, the noise of victories. They, on the contrary, see the philosopher in the cottage, who possesses his soul in patience and thankfulness under the pressures of what titled minds

call poverty and distress. They do not look for great men at the head of armies, or among the pomps of a court, but often find them out in shades and solitudes, in the private walks and by-paths of life. The evening walk of a wise man is more illustrious in their sight, than the march of a general at the head of a hundred thousand men. A contemplation of God's works, a voluntary act of justice to our own detriment, a generous concern for the good of mankind, tears shed in silence for the misery of others, a private desire of resentment broken or subdued; in short, an unfeigned exercise of humility, or any other virtue, are such actions as are glorious in their sight, and denominate men great and reputable. The most famous among us are often looked upon with pity, contempt, or indignation; whilst those who are most obscure among their own species, are regarded with love, approbation, and esteem.

Addison.

444.

Responsibility of High Office.—How happy the station which every minute furnishes opportunities of doing good to thousands! how dangerous that which every moment exposes to the injuring of millions!—*La Bruyere.*

445.

Adversity.—There are two considerations which, by properly fixing our thoughts upon, will greatly support us under all adversities. The one is *the brevity of life*, which, even at its longest duration, the wisest of men hath compared to the short dimension of a span. And the second *the uncertainty of it*. Would the most worldly men see this in the light in which they examine all other matters, they would soon feel and acknowledge the force of this way of reasoning. For which of them would give

any price for an estate from which they are liable to be immediately ejected? or would they not laugh at him as a madman, who accounted himself rich from such an uncertain possession?—*Fielding*.

446.

Slavery.—The weight of chains, number of stripes, hardness of labour, and other effects of a master's cruelty, may make one servitude more miserable than another; but he is a slave who serves the best and gentlest man in the world, as well as he who serves the worst—and he does serve him if he *must* obey his commands and depend upon his will.—*Algernon Sidney*.

447.

Ill Breeding, says the Abbé Bellegarde, is not a single defect, it is the result of many. It is sometimes a gross ignorance of decorum, or a stupid indolence, which prevents us from giving to others what is due to them. It is a peevish malignity which inclines us to oppose the inclinations of those with whom we converse. It is the consequence of a foolish vanity, which hath no complaisance for any other person; the effect of a proud and whimsical humour, which soars above all the rules of civility; or lastly, it is produced by a melancholy turn of mind, which pampers itself with a rude and disobliging behaviour.

Fielding.

448.

Charity.—It is charity only that maketh riches worth the owning. We may observe, when charitable men have ruled, the world hath flourished, and enjoyed the blessings of peace and prosperity; the times have been more pleasant and smooth: nor have any princes sate more secure

or firm in their thrones than those that have been clement and benign, as Titus, Trajan, Antonine, and others. And we may observe again, how rugged and how full of bracks those times have been, wherein cruel ones have had a power.—*Feltham*.

449.

Habits.—Unless the habit leads to happiness, the best habit is to contract none.—*Zimmerman*.

450.

Dilemma of those who oppose the Education of the People.—It is no longer deniable that a high degree of knowledge is capable of being conveyed to such a portion of the community, as would have interests the same as those of the community. This being the only source of good government, those who say that it is not yet attained stand in this dilemma; either they do not desire good government, which is the case with all those who derive advantage from bad; or they will be seen employing their utmost exertions to increase the quantity of knowledge in the body of the community.—*Mill*.

451.

A Beau is every thing of a woman but the sex, and nothing of a man beside it.

452.

True and False Happiness.—True happiness is of a retired nature, and an enemy to pomp and noise; it arises, in the first place, from the enjoyment of one's self; and in the next, from the friendship and conversation of a few select companions; it loves shade and solitude, and naturally haunts groves and fountains, fields and meadows;

in short, it feels every thing it wants within itself, and receives no addition from multitudes of witnesses and spectators. On the contrary, false happiness loves to be in a crowd, and to draw the eyes of the world upon her. She does not receive any satisfaction from the applauses which she gives herself, but from the admiration which she raises in others. She flourishes in courts and palaces, theatres and assemblies, and has no existence but when she is looked upon.—*Addison*.

453.

Simplicity of Style.—Like simplicity of manner, it shows us a man's sentiments and turn of mind, laid open without disguise. More studied and artificial manners of writing, however beautiful, have always this disadvantage, that they exhibit an author in form, like a man at court, where the splendour of dress, and ceremonial of behaviour, conceal those peculiarities which distinguish one man from another. But reading an author of simplicity, is like conversing with a person of distinction at home, and with ease, where we find natural manners and a marked character.—*Blair*.

454.

Guilt of those who refuse to make any Sacrifice for the Benefit of their Country.—What must be the guilt of those men, who can calmly contemplate the approach of anarchy or despotism, and rather choose to behold the ruin of their country, than resign the smallest pittance of private emolument and advantage? To reconcile the disaffected, to remove discontents, to allay animosities, and open a prospect of increasing happiness and freedom, is yet in our power. But if a contrary course be taken, the sun of Great Britain is set for ever, her glory departed, and her history

added to the catalogue of the mighty empires which, exhibit the instability of all human grandeur, of empires which, after they rose by virtue to be the admiration of the world, sunk by corruption into obscurity and contempt. If anything shall then remain of her boasted constitution, it will display magnificence in disorder, majestic desolation, Babylon in ruins, where in the midst of broken arches and fallen columns, posterity will trace the monuments only of our ancient freedom !—*Robert Hall*.

455.

The Slave of Ambition.—A purchased slave has but one master ; an ambitious man must be a slave to all who may conduce to his aggrandisement.—*La Bruyere*.

456.

On Government.—With regard to the Greek sages, Solon was of opinion, that the best government was that in which the collective body of citizens takes a part, when an injury is offered to the individual. Bion thought that was preferable in which good laws were despotic ; Thales, that in which equality of property prevailed ; Cleobulus, that in which fear of disgrace is stronger than the law. According to Chilo, that is the best in which the law speaks instead of the lawyer ; and according to Periander, that in which power is confided to a small number of enlightened, disinterested, and humane men.—*Fitz-Raymond*.

457.

The Mischiefs of Monarchy are tyranny, expense, exaction, military domination, unnecessary wars waged to gratify the passions of an individual, a want of constancy and uniformity in the rules of government, and, proceeding from thence, insecurity of person and property.—*Paley*.

458.

Merit and Demerit.—Actions are said to have merit or demerit, according to the nature and degree of the moral quality they bear. Actions that express good-will to mankind in the highest degree, have the highest merit. Actions that proceed from malice, and give examples of mischiefs done without inducement or provocation, are of the highest demerit. We express our sense of demerit in the different degrees of crimes, offences, and faults. A crime is an injury done from malice, jealousy, revenge, avarice, or some other passion that sets mankind at variance. An offence is a wrong done in the gratification of some passion in its own nature consistent with amity. A fault is a wrong done from inattention or ignorance.

Ferguson's Moral Philosophy.

459.

Faults.—We confess small faults in order to insinuate that we have no great ones.—*Rocheffoucault*

460.

Confidence in conversation has a greater share than wit.
Ibid.

461.

Hope and Envy.—Sanazzaro being present one day when several persons, and among others, some medical men, were discussing which was the most general disease, he offered to decide the dispute; and, on being asked to do so, he replied that the fever of hope killed more persons than any other. On a similar occasion, when some physicians were consulting as to what remedy was the best for weakness of sight, he observed that envy was more likely than any thing else to quicken the power of vision.—*Stebbing.*

462.

The road to knowledge is through the portal of doubts.
—When there is a great deal of smoke and no clear flame, it argues much moisture in the matter ; yet it witnesseth certainly, that there is fire there. And therefore, dubious questioning is much better evidence than that senseless deadness which most take for believing. Men that know nothing in sciences, have no doubts.

He never truly believed who was not made first sensible and convinced of unbelief. Never be afraid to doubt, if only you have the disposition to believe ; and doubt, in order that you may end in believing the truth.

Leighton, in Coleridge's "Aids."

463.

Husband.—The silliest fellows are in general the worst of husbands, and it may be asserted as a fact, that a man of sense rarely behaves very ill to a wife who deserves very well.—*Fielding.*

464.

Republics.—In republics the sovereign power, or the power over which there is no control, and which controls all others, remains where nature placed it, in the people. In a country under a despotic form of government, the sovereign is the only free man in it. In a republic the people retaining the sovereignty themselves, naturally and necessarily retain freedom with it ; for wheresoever the sovereignty is, there must the freedom be : the one cannot be in one place, and the other in another.

465.

Desire.—It is much easier to suppress a first desire, than to satisfy those that follow.—*Rocheffoucault.*

466.

Fortune is ever deemed blind by those on whom she bestows no favours.—*Rochefoucault*.

467.

Creed.—I could never divide myself from any man upon the difference of opinion ; or be angry with his judgment for not ageeing with me in that from which perhaps, within a few days, I should dissent myself.—*Sir Thomas Brown*.

468.

Hope is the most beneficial of all the affections ; and doth much to the prolongation of life, if it be not too often frustrated ; but entertaineth the fancy with an expectation of good : therefore they which fix, and propound to themselves some end, as the mark and scope of their life, and continually, and by degrees go forward in the same, are for the most part long-lived : insomuch, that when they are come to the top of their hope, and can go no higher therein, they commonly droop, and live not long after. So that *hope is a leaf-joy, which may be beaten out to a great extension, like gold*.—*Lord Bacon*.

469.

Cunning.—The sure way to be cheated, is to fancy ourselves more cunning than others.—*Rochefoucault*.

470.

Number of Contemporary Authors.—A reader acts with regard to books, as a citizen does with regard to men ; he does not live on intimate terms with all his contemporaries, but selects a few friends. There is no more reason to be disconcerted at the sight of 150,000 volumes in the king's library, than that there are 700,000 men at Paris.—*Voltaire*.

471.

Reason.—Many by their situations in life have not the opportunities of cultivating their rational powers. Many from the habit they have acquired of submitting their opinions to the authority of others, or from some other principle which operates more powerfully than the love of truth, suffer their judgment to be carried along to the end of their days, either by the authority of a leader, or of a party, or of the multitude, or by their own passions. Such persons, however learned, however acute, may be said to be all their days children in understanding. They reason, they dispute, and perhaps write; but it is not that they may find the truth, but that they may defend opinions which have descended to them by inheritance; or into which they have fallen by accident, or been led by affection.—*Lord Kaimes.*

472.

Iniquity of prolonging Mental Darkness.—Referring to the barbarous anecdote of “certain Scythian slaves,” who “had their eyes destroyed, that they might work the harder” Thomson remarks, that “to extinguish human understanding, and establish a kingdom of darkness, is just so far more barbarous than even that monstrous cruelty, as the mind excels the body; or as the understanding and reason are superior to sense.”

473.

The Liberty of the Press.—What is it that distinguishes human society from a brutish herd, but the flourishing of the arts and sciences, the free exercise of wit and reason? What can government mean, intend, or produce, that is worthy of man, or beneficial to him, as he is a rational creature, besides wisdom, knowledge, virtue, and science? Is it merely, indeed, that we may eat, drink, sleep, sing,

and dance with security, that we choose governors, subject ourselves to their administration, and pay taxes? Take away the arts, religion, knowledge, virtue, (all of which must flourish or sink together,) and, in the name of goodness, what is left to us that is worth enjoying or protecting? Yet take away the liberty of the press, and we are, all at once, stripped of the use of our noblest faculties: our souls themselves are imprisoned in a dark dungeon: we may breathe, but we cannot be said to live.—*Thomson.*

474.

The national opinion of a book or treatise is not always right—Est ubi peccat—Milton's Paradise Lost is one instance; I mean the cold reception it met with at first.
Shenstone.

475.

Most dangerous of Prejudices.—Some of the darkest and most dangerous prejudices of man arise from the most honourable principles of the mind. When prejudices are caught up from bad passions, the worst of men feel intervals of remorse, to soften and disperse them: but when they arise from a generous though mistaken source, they are hugged closer to the bosom, and the kindest and most compassionate natures feel a pleasure in fostering a blind and unjust resentment.—*Lord Erskine.*

476.

Characteristics of Childhood.—The whole external deportment of a child is delightful. Its smile—always so ready when there is no distress, and so soon recurring when that distress has passed away—is like an opening of the sky, shewing heaven beyond. The grasp of its little hand around one of our fingers—its mighty

little crow when excited by the playfulness of its nurse—its manful spring upon the little wool-pack legs that refuse to bear its weight—are all traits of more or less pleasantness. Then the eye of a child—who can look unmoved into that “well undefiled,” in which heaven itself seems to be reflected? Whether the gem be of sweet pellucid blue, or of the mysterious and unsearchable black, what meanings, unexpressed and unintelligible, reside within; the germ of a whole life of feelings and ideas! Human nature is familiar in all its bearings to most men, yet how novel does every symptom of it appear as first shown forth by a child! Every step in the attainment of physical power—every new trait of intelligence, as they one by one arise in the infantine intellect like the glory of night, starting star by star into the sky—is hailed with a heart-burst of rapture and surprise, as if we had never known any thing so clever or so captivating before. The point thus gained is never lost. The darling child is reminded perpetually of the idea he lately seemed to comprehend, or of the word he seemed nearly able to pronounce, or of the little action he attempted to perform, and thus the whole of his little stock of accomplishments is carefully kept together, liable to a constant increase. Hosannas of affection celebrate every step of his progress towards maturity, and fresh blessings are showered upon his holy and harmless head, for every manifestation of the presence of the godlike mind.—*Chambers.*

477.

Causes of Valour.—The love of glory, the fear of shame, the design of making a fortune, the desire of rendering life easy and agreeable, and the humour of pulling down other people, are often the causes of that valour so celebrated among men.—*Roche foucault.*

478.

Invective and Personalities in Parliament.—The invective, and the ridicule, and retort, and personality, which are frequently indulged within the walls of a parliament, and from which much amusement appears to be derived to the members and to the public, imply a sufficient degree of forgetfulness of the purpose for which parliaments meet. A spectator might sometimes imagine that the object of the assembly was to witness exhibitions of intellectual gladiators, rather than to debate respecting the welfare of a great nation. Nor can it be supposed that if this welfare were sufficiently, that is to say, *constantly* dominant in the recollection, there would be so much solicitude to expose individual weaknesses and absurdity, or to obtain personal triumph.—*Dymond's Essays*.

479.

Rich and Poor.—Nothing is so hard for those who abound in riches, as to conceive how others can be in want.—*Anon.*

480.

A Hint to Critics.—To those critics who are prompt to decide upon philosophical truths, upon which their previous pursuits and studies do not render them competent to pronounce a sound judgment, I recommend the perusal of the article in the *British Critic*, October, 1808, upon “An Heroic Epistle to Mr. Winsor, the Patentee of the Hydro-carbonic Gas Lights,” commencing, thus:—“We hail this effusion as one of the happiest, most pointed, and most witty pieces of satire on a *temporary delusion*, which has appeared since the days of Swift. The individual to whom it is addressed, the subject which has engaged his attention, the curiosity of the public towards him, and

their repeated disappointments, are all matters of sufficient notoriety." If the critic is still living, it is to be hoped that he is improved in modesty.—*Reproof of Brutus.*

481.

Religious Persecution is the bane of all religion ; and the friends of persecution are the worst enemies religion has ; and of all persecutions, that of calumny is the most intolerable. Any other kind of persecution can affect our outward circumstances only, our properties, our lives ; but this may affect our characters for ever.—*Hazlitt.*

482.

A Golden Rule.—In reflections on the absent, go no farther than you would go if they were present. " I resolve," says Bishop Beveridge, " never to speak of a man's virtues before his face, nor of his faults behind his back." A golden rule, the observation of which would at one stroke banish from the earth flattery and defamation.

Olla Podrida.

483.

Moderation.—

Man's rich with little, were his judgment true ;
Nature is frugal, and her wants are few :
Those few wants answer'd, bring sincere delights ;
But fools create themselves new appetites.—*Young.*

484.

Standing Armies and Long Parliaments.—I had in those days (alluding to the period in which he was employed by the Earl of Oxford) a moral antipathy against standing armies in time of peace, because I always took standing armies to be only servants hired by the master of the family

for keeping his own children in slavery. As to parliaments, I adored the wisdom of that Gothic institution which made them annual, and I was confident our liberty could never be placed on a firm foundation until that ancient law was restored among us. For, who sees not that while such assemblies are permitted to have a longer duration, there grows up a commerce of corruption between the ministry and the deputies, wherein they both find their accounts, to the manifest danger of liberty, which traffic would neither answer the design nor expense, if parliament met once a year. I could never discover the necessity of suspending any law upon which the liberty of the most innocent persons depended ; neither do I think that this practice hath made the taste of arbitrary power so agreeable as that we should desire to see it repeated.—*Swift*.

485.

Self Love is the love of self, and of every thing for the sake of self. When fortune gives the means, self-love makes men idolise themselves, and tyrannise over others. It never rests or fixes anywhere from home. If it settle on external things, it is only as the bee doth on flowers, to extract what may be serviceable. Nothing is so impetuous as its desires ; nothing so secret as its designs ; nothing so artful as its conduct. Its suppleness is inexpressible ; its metamorphoses surpass those of Ovid, and its refinements those of chemistry. We can neither fathom the depth, nor penetrate the obscurity of its abyss. There, concealed from the most piercing eye, it makes numberless turnings and windings ; there is it often invisible even to itself ; there it conceives, breeds, and cherishes, without being sensible of it, an infinity of different inclinations ; some of which are so monstrous, that it either knows them not when brought forth, or cannot prevail on itself to own

them. From the gross darkness that envelopes it, springs the ridiculous notion entertained of itself: thence its errors, ignorance, and silly mistakes. Thence it imagines those sensations dead, which are but asleep, sits down quietly, when only taking breath for a new chase; and thinks that it has lost all appetite, because for the present it is rather sated. But the thick mist which hides it from itself, hinders it not from seeing perfectly whatever is without; and thus resembles the eye, that sees all things except itself. In great concerns and important affairs, where the violence of desire summoneth the whole attention, it sees, perceives, understands, invents, suspects, penetrates, and divines all things;—one would be tempted to believe that each passion had its respective magic. No cement is so close and strong as its attachments; which in vain it attempts to break or dissolve even upon impending misery. Yet, sometimes, what could not be accomplished with the cruelest efforts for years, is effected without trouble. Whence we conclude, that by itself are its desires inflamed, rather than by the beauty and merit of the objects; that its own taste heightens and embellishes them; that itself is the game it pursues; and its own inclination what is followed, rather than the things which seem to be the objects of inclination. Composed of contrarities, it is imperious and obedient, sincere and hypocritical, merciful and cruel, timid and bold. Its inclinations, according to the different tempers that possess and devote it—sometimes to glory, sometimes to wealth, sometimes to pleasure. These are changed as age and experience alter: and whether it has many inclinations, or only one, is a matter of indifference; because it can split itself into many, or collect itself into one, just as is convenient or agreeable. It is inconstant; and numberless are the changes, besides those that happen from external causes, which proceed from self. Inconstant through

levity, through love, through novelty, through satiety, through disgust, through inconstancy itself. Capricious; and sometimes labouring with eagerness and incredible pains to obtain things that are no ways advantageous, nay, even hurtful; but which are pursued merely as a present affection. Whimsical, and often exerting intense application, in employments the most trifling; taking delight in the most insipid, and preserving all its haughtiness in the most contemptible. Attendant on all ages and conditions; living everywhere; living on every thing; living on nothing. Easy either in the enjoyment, or the privation, of things; going over to those who are at variance with it; even entering into their schemes: and, wonderful! joining with them, hates itself, conspires its own destruction, labours to be undone, desires only to exist; and, that granted, consents to be its own enemy. We are not, therefore, to be surprised if, sometimes closing with the most rigid austerity, it enters boldly into a combination against itself; because what is lost in one respect is gained in another. When we think it relinquishes pleasures, it only suspends or changes them; and even when discomfited, and we seem to be rid of it, we find it triumphant in its own defeat. Such is self-love! of which man's life is only a strong, a continued agitation. The sea is its representative; in the flux and reflux of whose waves self-love may find a lively expression of the turbulent succession of its thoughts, and of its eternal motion.—*Roche foucault*.

486.

Charity.—Though the goodness of a man's heart did not incline him to acts of *charity*, one would think the desire of *honour* should. For as building fine houses, purchasing fine clothes, pictures, and other such like articles of expense, shows nothing more than an ambition

to be respected above other people, would not one great act of charity, one instance of redeeming a poor family from all the miseries of poverty, or restoring an unfortunate tradesman to the means of procuring a livelihood by his industry, acquire him more real respect, and more lasting honour? The former are the works of other people's hands—the latter the *acts of his own heart*.—*Fielding*.

487.

Reasons why Wages do not rise.—Upon general principles, the great superiority in the efficacy of British labour, aided, as it is, by better machinery, cheaper fuel, and cheaper carriage, should give an extensive advantage, enabling the operatives of England to obtain a considerable increase of wages above those of their continental brethren, without depriving the British manufacturer of his superiority in the foreign market, or exposing him to the danger of foreign competition. But we find, by the evidence given before the committee of the session of 1833, that the British manufacturer is already standing upon that extreme and dangerous verge, beyond which his foreign rival can encounter him upon equal terms; and that an increase of wages, relatively to the wages obtained upon the continent, would deprive him of his footing in the foreign market. What then is the counteracting circumstance which takes from the operative classes of England the power of obtaining an increase of wages, within the limits of the great superiority in the efficacy of their labour arising from the extraordinary advantages, natural and acquired, which they possess? This counteracting circumstance is the high price of food; and the cause of the high price of food, is the existing corn laws. A very brief illustration will be sufficient to demonstrate, that while the price of corn in England remains nearly twice

as high as upon the continent, it is morally impossible for the English operative to obtain either an increase of wages, or a diminution in the hours of his toil.

Colonel Torrens.

488.

Credulity.—To distrust all, and believe all, is equally bad and erroneous; of the two, the safest is to distrust. For fear, if it be not immoderate, puts a guard about us that does watch and defend us; but credulity keeps us naked, and lays us open to all the sly assaults of ill-intending men: it was a virtue when man was in his innocence; but since his fall, it abuses those that own it.—*Feltham.*

489.

The World would be more happy, if persons gave up more time to an intercourse of friendship. But money engrosses all our deference; and we scarce enjoy a social hour, because we think it unjustly stolen from the main business of life.—*Shenstone.*

490.

Beauty.—In the forming of female friendships, *beauty* seldom recommends one woman to another.—*Fielding.*

491.

Marriage.—Benevolence and prudence may make marriage happy: but what can be expected but disappointment and repentance from a choice made in the immaturity of youth, in the ardour of desire, without judgment, without foresight, without inquiry into conformity of opinions, similarity of manners, rectitude of judgment, or purity of sentiment? Such is the common process of marriage. A youth and maiden meeting by chance, or brought together

by artifice, exchange glances, reciprocate civilities, go home and dream of one another; and having little to divert attention or diversify thought, they find themselves uneasy when they are apart, and therefore conclude they shall be happy together. They marry, and discover what nothing but voluntary blindness before had concealed. They wear out life with altercations, and charge nature with cruelty.

Dr. Johnson.

492.

Adversity.—Though the world is condemned for too generally treating those in adversity with disrespect, on a closer view, it will appear that this conduct is little more than retaliation. For as no man (says Alcibiades) will even speak to us when we are unfortunate, so must they bear in their turn to be despised by us, when we are intoxicated with our successes.—*Fielding.*

493.

Reserve.—There would not be any absolute necessity for reserve if the world were honest: yet even then it would prove expedient. For in order to attain any degree of deference, it seems necessary that people should imagine you have more accomplishments than you discover.

Shenstone.

494.

Prudence.—Of all the qualities of the mind, prudence is the most useful. It is the virtue of civilised nations. What is prudence? It is

“A sly slow thing with circumspective eyes.”

It takes a full view of the ground, and advances with caution. It subdues all violent emotions, of whatever nature they may be. It forms no friendships but profitable

ones; and these are preserved no longer than they continue so. It studies the character of its neighbour; it marks his dispositions, propensities, and passions; and avails itself of every advantage that may be drawn from knowledge thus acquired. It hurries its friend into a paroxysm of rage, and deliberately notes down every extravagance of the moment. It then soothes the irritated passions of its open-hearted dupe, and reaps the full harvest of his returning kindness. It worms itself into the confidence of the unsuspecting, and waits the proper moment to betray it. In fine, its constant business is to mark out the defects of others, and coolly take advantage of every weakness. It digs a pit for the stranger, and lays a stumbling-block before the blind. Oh for "a hundred tongues, and a voice of iron," that we might curse thee, Prudence.—*The Savage.*

495.

Friends.—The generality of friends put us out of conceit with friendship; just as the generality of religious people put us out of conceit with religion.—*Roche foucault.*

496.

Past and Present.—My Lord Bacon compares times to ways, some more plain and easy to pass; others more rugged and more hard. The former is better for him who lives in them. The latter is better for the reader, not only in the pleasure of reading the variety of accidents in them; but because, in their contests, fine notions arise, which otherwise might have been concealed, and which may be beneficial to the readers in succeeding times. Also in showing the causes of these distempers, succeeding generations may be admonished to prevent them.

Roger Coke.

497.

Errors of Opposites to Evils.—The wisest man is not safe from the liability to mistake for good the reverse of some inveterate and grievous ill. The clearer his discernment of existing evils, and the more absolutely his whole soul is engaged in the contest against them, the more danger that the mischiefs which chiefly occupy his own thoughts should render him insensible to their contraries : and that in guarding one side, he should leave the other uncovered.—*Jurist.*

498.

Taste is pursued at a less expense than fashion.

Shenstone.

499.

Solitude.—

O sacred Solitude ! divine retreat !
 Choice of the prudent ! envy of the great !
 By thy pure stream, or in thy waving shade,
 We court fair Wisdom, that celestial maid :
 The genuine offspring of her loved embrace,
 (Strangers on earth !) are Innocence and Peace :
 There, from the ways of men laid safe on shore,
 We smile to hear the distant tempest roar :
 There, blessed with health, with business unperplex'd,
 This life we relish, and ensure the next.—*Young.*

500.

Changes necessary to Perfection.—Perfection is immutable. But for things imperfect, change is the way to perfect them. It gets the name of wilfulness when it will not admit of a lawful change to the better. Therefore, constancy without knowledge cannot be always good. In things ill, it is not virtue, but an absolute vice.—*Feltham.*

501.

Zeal without Knowledge.—I was called to Wigan the other day, and saw two or three thousand men burning the effigy of Tom Paine, and shouting Church and King. Of the whole of the number, I was well informed, there were not ten who knew the alphabet.—*Dr. Currie.*

502.

The True End of Intellectual Cultivation.—The highest purpose of intellectual cultivation is to give a man a perfect knowledge and mastery of his own inner self; to render our consciousness its own light and its own mirror. Hence there is the less reason to be surprised at our inability to enter fully into the feelings and characters of others. No one who has not a complete knowledge of himself, will ever have a true understanding of another.—*Novalis.*

503.

Bond of Honour.—The knot that binds me by the law of courtesy, pinches me more than that of legal constraint, and I am much more at ease when bound by a scrivener than by myself. Is it not reason that my conscience should be much more engaged when men simply rely upon it? In a bond my faith owes nothing, because it has nothing lent it. Let them trust to the security they have taken without me; I had much rather break the walls of a prison, and the laws themselves, than my own word.

Montaigne.

504.

Man's Destiny.—Certainly there is a fate that hurries man to his end beyond his own intention. There is uncertainty in wisdom as well as in folly. When man plotteth to save him; plotting delivers him into

his ruin. Decrees are passed upon us, and our own wit often hunts us into the snares that above all things we would shun. What we suspect and would fly, we cannot : what we suspect not, we fall into. That which saved us now, bye and bye kills us. We use means of preservation, and they prove destroying ones. We take courses to ruin us, and they prove means of safety.

Some men in their sleep are cast into Fortune's lap ; while others, with all their industry, cannot purchase one smile from her.

How many have, flying from danger, met with death ! and, on the other side, found protection even in the very jaws of mischief !

Man is merely the ball of Time ; and is sometimes taken from the plough to the throne, and sometimes again from the throne to the halter ; as if we could neither avoid being wretched or happy, or both.

All human wisdom is defective, otherwise it might help us against the flash and storm. As it is, it is but lesser folly, which, preserving sometimes, fails as often. Grave directions do not always prosper ; nor does the fool's bolt always miss.

I see there are both arguments and objections on every side. I hold it a kind of mundane predestination, writ in such characters as it is not in the wit of man to read them. In vain we murmur at the things that must be ; in vain we mourn for what we cannot remedy. Why should we rave when we meet with what we look not for ? It is our ignorance that makes us wonder. When we consider how little we know, we need not be disturbed at a new event.

There is no doubt that wisdom is better than folly, as light is better than darkness. " Yet I see," saith Solomon, " it happens to the wise and fool alike."

It were a super-insanitated folly to struggle with a power which I know is all in vain contended with. If a fair endeavour may free me, I will practise it. If that cannot, let me wait it with a calmed mind. Whatsoever happens as a wonder, I will admire and magnify as the act of a power above my apprehension. But as it is an alteration to man, I will never think it marvellous. I every day see him suffer more changes than it is of himself to be imagined.—*Feltham*.

505.

Knowledge the highest Source of Pleasure.—For the pleasure and delight of knowledge, it far surpasseth all other in nature. We see in all other pleasures there is satiety; and after they be used, their verdure departeth—which showeth well that they be but deceits of pleasure, and not pleasures; and that it was the novelty which pleased, not the quality: and therefore we see that voluptuous men turn friars, and ambitious princes turn melancholy. But of knowledge there is no satiety—but satisfaction and appetite are perpetually interchangeable.—*Bacon*.

506.

Age without Learning and Virtue.—If any thing hath power, it is Virtue and Knowledge, that can ransom us from the infirmities and reproaches of age. Without these, an old man is but the lame shadow of that which once he was. They honour him too far that say he is twice a child. There is something in children that carries a becoming prettiness, which is pleasant and of grateful relish. But ignorant old age is the worst picture that Time can draw of man. It is a barren vine in autumn, a leaky vessel, ready to drop in pieces at every remove.

His ignorance and imbecility condemn him to idleness,

which to the active soul is more irksome than any employment. What can he do, whose strength and limbs shall fail ; and the gust of pleasure, which helped him to mispend his youth, through time and languid age shall be blunted and dull ? Abroad he cannot stir to partake the variation of the world ; nor will others be fond of coming to him, when they shall find nothing but a cadaverous old man, composed of diseases and complaints, that for want of knowledge hath not discourse to keep Reason company.—*Feltham*.

507.

Idiots.—In detailing a recent case of the horrible murder of a child by an idiot, the *Atlas* makes the following sensible observations :—“ Rich idiots are the wards of Chancery, and the most important legislation is now proceeding in their behalf. The idiot or maniac *poor* must commit crime before the law is called on to secure him, or must be the victim of guilt before it will protect him. Society and the individual call loudly for some national asylum for this unfortunate class—where their vices may be restrained, their slight capacities improved, their protection insured, and the public secured from the not unfrequent outrage of the irresponsible. Might not the fortune of the wealthy idiot, useless to society, be taken to support his wretched brother ? ”

Leigh Hunt.

508.

Old Age is a tyrant, which forbids the pleasures of youth on pain of death.—*Roche foucault*.

509.

War.—I have been as enthusiastic and joyful as any one after a victory, but I confess that even the sight of a field of battle has not only struck me with horror, but even

turned me sick, and now that I am advanced in life I cannot understand, any more than I could at fifteen years, how beings who call themselves reasonable, and who have so much foresight, can employ this short existence, not in loving and aiding each other, and passing through it as gently as possible, but on the contrary, in endeavouring to destroy each other, as if Time did not do this himself with sufficient rapidity. What I thought at fifteen years I still think :—war, which society draws upon itself, is but an organised barbarism, and an inheritance of the savage state, however disguised or ornamented.—*Louis Bonaparte.*

510.

Independence.—It is not the greatness of a man's means that makes him independent, so much as the smallness of his wants.—*Cobbett.*

511.

The Contrast—in relation to Success in Life.—Things are carried on in this world, sometimes so contrary to all our reasonings, and the seeming probability of success,—that even the race is not to the swift, nor the battle to the strong ;—nay, what is stranger still—nor yet bread to the wise, who should least stand in want of it,—nor yet riches to the men of understanding, whom you would think best qualified to acquire them,—nor yet favour to men of skill, whose merit and pretences bid the fairest for it ;—but that there are some secret and unseen workings in human affairs, which baffle all our endeavours, and turn aside the course of things in such a manner, that the most likely causes disappoint and fail of producing for us the effects which we wished, and naturally expected from them.

You will see a man, of whom, were you to form a conjecture from the appearance of things in his favour, you

would say was setting out in the world, with the fairest prospect of making his fortune in it; with all the advantages of birth to recommend him, of personal merit to speak for him, and of friends to push him forwards: you will behold him, notwithstanding this, disappointed in every effect you might naturally have looked for from them; every step he makes towards his advancement, something invisible shall pull him back, some unforeseen obstacle shall rise up perpetually in his way, and keep him there. In every application he makes, some untoward circumstance shall blast it.—He shall rise early,—late take rest,—and eat the bread of carefulness,—yet some happier man shall rise up, and ever step in before him, and leave him struggling to the end of his life, in the very same place in which he first began.

The history of a second shall in all respects be the contrast to this. He shall come into the world with the most unpromising appearance,—shall set forwards without fortune, without friends,—without talents to procure him either the one or the other. Nevertheless you will see this clouded prospect brighten up insensibly, unaccountably, before him; every thing presented in his way shall turn out beyond his expectations, in spite of that chain of unsurmountable difficulties which first threatened him,—time and chance shall open him a way,—a series of successful occurrences shall lead him by the hand to the summit of honour and fortune; and, in a word, without giving him the pains of thinking, or the credit of projecting, it shall place him in a safe possession of all that ambition could wish for.—*Sterne's Sermons.*

512.

Desire.—Before we passionately desire anything which another enjoys, we should examine into the happiness of its possessor.—*Rochefoucault.*

513.

Fortune.—We should manage our fortune like our constitution ; enjoy it when good, have patience when bad, and never apply violent remedies but in cases of necessity.

Rochefoucault.

514.

Fortune and caprice govern the world.—Ibid.

515.

Opposition.—There are secret workings in human affairs, which overrule all human contrivance, and counterplot the wisest of our counsels, in so strange and unexpected a manner, as to cast a damp upon our best schemes and warmest endeavours.—*Sterne's Sermons.*

516.

Decline of Monarchies.—The cause of the ruin or decline of monarchies are exorbitant subsidies, monopolies, chiefly those relating to corn ; neglect of merchandise, trade, agriculture, arts, and manufactures ; the great number of public employments, the fees and excessive authority of men in office ; the cost, the delay, and the injustice of tribunals : idleness, luxury, and all that is connected with it,—debauchery and corruption of manners, confusion of ranks, changes of the value of money, unjust and imprudent wars, the despotic power of sovereigns, their blind adherence to particular persons, their prejudice in favour of particular conditions, or professions ; the greediness of ministers and favourites ; the degradation of persons of quality ; contempt or neglect of men of letters ; the connivance at bad customs, and infraction of good laws ; and obstinate adherence to customs, either mischievous or indifferent ; and the multiplicity of edicts and useless regulations.—*Sully.*

517.

Leisure and Solitude are the best effect of riches, because mothers of thought. Both are avoided by most rich men, who seek company and business, which are signs of being weary of themselves.—*Sir W. Temple*.

518.

A Good Cause receives more injury from a weak defence, than from a frivolous accusation; and the ill that does a man no harm is to be preferred before the good that creates him a prejudice.—*Andrew Marvel*.

519.

Quarrels of Friends.—I think I have observed universally that the quarrels of friends in the latter part of life are never truly reconciled. *Male sarta gratia nequicquam coit et recinditur*. A wound in the friendship of young persons, as in the bark of young trees, may be so grown over as to leave no scar. The case is very different in regard to old persons and old timber. The reason of this may be accountable from the decline of the social passions, and the prevalence of spleen, suspicion, and rancour, towards the latter part of life.—*Shenstone*.

520.

Public Men.—Very few public men but look upon the public as their debtors, and their prey; so much for their pride and honesty.—*Zimmerman*.

521.

Persecution appears in many shapes; we have it at home and abroad; sometimes it addresses us with a voice of mildness, or imperious command; at other times it comes from relatives, friends, or suitors.—*Ibid*.

522.

Honesty.—There is no man, but for his own interest hath an obligation to be honest: there may be sometimes temptations to be otherwise, but all cards cast up, he shall find it the greatest ease, the highest profit, the best pleasure, the most safety, and the noblest fame, to lay hold of the horns of this altar, which, in all assays, can in himself protect him.—*Feltham*.

523.

Satire.—Does there not appear to be some impropriety in the conduct of an author who informs us, in the title page of his book, that he has written a satirical poem? Would he not act more judiciously by selecting some plain and inoffensive title, and allowing his *satire* to be discovered by the reader? The word *satire* in English conveys a very different idea from the *satira* of the Romans, which was merely the name of a miscellaneous composition in verse. When an author boldly and dexterously lashes the vices of the world, he is accounted a *satirist*; when he uses ingenious ridicule as the means of making men ashamed of their follies, he is said to be *satirical*; when in a strain of delicate irony he laughs at the errors of his species, the productions of his pen are justly denominated *satires*; but we can hardly suppose that verses, merely because they are ill-natured, merely because they declare war against the vices and follies of men, are entitled to the appellation of *satire*.—*The Savage*.

524.

Men easily believe what their passions suggest to them, and the weakest reasons which persuade them, are to them demonstrations. After they have thus deceived themselves, the decisive way wherewith they discourse of

what they believe, serves to deceive others, or at least they fancy they have persuaded them with reasons the weakness whereof would be palpable, if they were free from passion.—*Le Clerc's Parrhasiana*.

525.

Education.—You may prate about the wickedness of the heart as long as you please ; but every one must admit that no one is wicked before the commencement of his existence. And as soon as he exists he becomes wax in the hands of society. His infant mind takes the colour of surrounding objects : by education he is exalted to a god ; by education he is converted to a devil ; or, by education he is degraded to a brute.—*The Savage*.

526.

Advice.—

Love all, trust a few,
Do wrong to none ; be able for thine enemy
Rather in power, than use ; and keep thy friend,
Under thine own life's key ; be checked for silence,
But never taxed for speech.—*Shakspeare*.

. 527.

Justice.—To do justice, and to give birth to the persuasion that justice is done, are two very different things, which, if possible, ought to be united ; the latter object cannot always be successfully accomplished, but the attempt should never be neglected.

Lord Langdale, Master of the Rolls.

528.

The Dignity of Human Nature.—Nature pursues her calm unvarying round : she effects her sublime purposes

with infinite ease, and seldom finds it necessary to have recourse to those stupendous exertions which excite the fears, awaken the wonder, and elevate the feelings of men. Her unceasing operations are continued from eternity to eternity ; and cannot be interrupted by the repinings of a fool or the ravings of a maniac. She is never in haste ; she never employs more force than is necessary for the completion of her designs. It is only when she meets with opposition from the chaotic tendency of things, or the stubborn *inertia* of matter, that she arrays herself in terrors, and rises up in majesty to confound the opposers of her power.

It is little, therefore, that man, whose duration is for a moment, can expect to behold of the magnificent commotions of the universe ; yet, of such infinite importance is he in his own estimation, that he would have Nature turn actress and go through her principal parts merely to soothe his chagrin and dissipate the vapours that have risen into his brain. And when he experiences any uneasiness in his contemptible microcosm, (which is said to be governed by laws in direct opposition to the laws of the universe,) his heart swells with rebellious indignation against the eternal establishment of things ; he looks down upon the earth with contempt and abhorrence ; he looks upward with an air of defiance ; and, in a moment of disappointed ambition, this redoubtable Samson would take hold of the pillars of heaven and bury himself in the ruins of the universe !

Proud insect ! thy rage proves the truth of the proverb, *Inest et formicæ bilis* : thy pleasures and thy pains, thy sorrows and thy joys, thy hatred and thy love, thy existence and thy non-existence, are of equal importance, in the empire of nature, with the troubles experienced by an ant in rolling her burden.

Who talks of the dignity of human nature? Man himself! He is the lord of nature: the earth was created for his use, and the heavens for his amusement. Comets appear predicting revolutions in kingdoms, and armies are marshalled in the skies portending the destruction of cities.

We have extracted the following parable from the third book of Iddo, the Seer.

“ In those days there stood an ant-hill in the valley of Hobah. And it came to pass, that on the first day of the week, in the sixth month, and on the sixth day of the month, the inhabitants of the ant-hill assembled together, to hold a solemn feast in the presence of their god. The ants desisted from their labours, and having purified themselves according to the law of their fathers, they prepared to celebrate, with joy and gladness of heart, the anniversary which was kept in honour of the day when their empire was established in the valley of Hobah. But, lo! at the time of offering up the morning sacrifice, a whirlwind passed over the plain; and after the whirlwind, there were thunderings; and after the thunderings, there was an earthquake; and the ants were sore afraid, and prayed with a loud voice, and cast ashes on their heads, saying, Wo unto us, what have we done, that the anger of our god is kindled against us?

“ Then stood up Basha, the son of Bama, in the midst of the congregation, and spake unto the multitude, saying, Give ear, O ye pismires, to the words of my mouth, and lay up my counsels in your hearts. Ye know that I have given my days to study, and my nights to contemplation; that I have observed the rising and the setting of the sun, and the various appearances of the moon; that I have discovered the nature of the firmament, and considered the course of the stars. Therefore, O ye citizens of Hobah, and inhabitants of the ant-hill, attend to the dictates

of wisdom. When your fathers settled in this valley they were a little band, miserable and poor ; but now ye are become as the sand on the sea-shore, or as the stars of heaven, which cannot be numbered. But ye have waxed proud, and have forgotten the precepts of the law. Know ye not that our fathers have told us that we should push our burdens before us, and not drag them after us according to the manner of the heathen ? Yet, notwithstanding this, O ye ants, I have seen you turn your hinder parts to the temple of our god, as ye ascended this holy mountain which was given to our fathers ; therefore the heavens are troubled ; therefore the sun has hidden his face ; and the earth is shaken from her centre.

“ While he yet spake, there came a wild beast from the forest of Lebanon, and trod down the hillock.”

The Savage.

529.

Jealousy.—Under some circumstances it may not be disagreeable to have a jealous wife ; for she will always be talking of what pleases her husband.—*Roche foucault.*

530.

An Uncultivated Mind.—There is something humbling to human pride in a rustic’s life. It grates against the heart to think of the tone in which we unconsciously permit ourselves to address him. We see in him humanity in its simplest state. It is a sad thought to feel that we despise it ; that all we respect in our species is what has been created by art ; the gaudy dress, the glittering equipage, or even the cultivated intellect. The mere and naked material of nature we eye with indifference, or trample on with disdain. Poor child of toil, from the grey dawn to the setting sun, one long task ! no idea elicited—no thought

awakened beyond those that suffice to make him the machine of others—the serf of the hard soil. And then, too, mark how we frown upon his scanty holidays; how we hedge in his mirth, and turn his hilarity into crime! We make the whole of the gay world, wherein we walk and take our pleasure, to him a place of snares and perils. If he leave his labour for an instant, in that instant how many temptations spring up to him! and yet we have no mercy for his errors! the jail, the transport-ship, the gallows; these are our sole lecture-books, and our only method of exhortation. Ah, fie on the disparities of the world! they cripple the heart, they blind the sense, they concentrate the thousand links between man and man into the basest of earthly ties—servility and pride. Methinks the devils laugh out when they hear us tell the boor that his soul is as glorious and eternal as our own, and yet, when in the grinding drudgery of his life, not a spark of that soul can be called forth—when it sleeps, walled round in its lumpyish clay, from the cradle to the grave, without a dream to stir the deadness of its torpor.—*Bulwer.*

531.

Education.—What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, and the hero,—the wise, the good, and the great man, very often lie hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light.—*Spectator.*

532.

Reason.—There is a trite error which youth always falls into; they suppose that reason presides over the transactions of the world; their disappointment strongly induces them to believe that it ought.—*Zimmerman.*

533.

Circumstances.—He is happy whose circumstances suit his temper ; but he is more excellent who can suit his temper to any circumstances.—*Hume.*

534.

Philosophy consists not
In airy schemes, or idle speculation ;
The rule and conduct of all social life
Is her great province. Not in lonely cells
Obscure she lurks : but holds her heavenly light
To senates and to kings, to guide their councils,
And teach them to reform and bless mankind.
All policy but her's is false and rotten ;
All valour not conducted by her precepts
Is a destroying fury sent from hell,
To plague unhappy man, and ruin nations.—*Thomson.*

535.

Reflection.—As Xerxes wept when he viewed his immense army, and considered that not one of that multitude would be living one hundred years after ; so it went to my heart to consider that there was not one in all that brilliant circle at Ranelagh (once a place of public amusement) that was not afraid to go home and think ; but the thoughts of each individual there would be distressing when alone. This reflection is experimentally just ; the feeling of languor is itself a very severe pain ; and when the mind is then vacant, a thousand disappointments rush in and excruciate.—*Dr. S. Johnson.*

536.

Custom is the plague of wise men, and the idol of fools.
Auon.

537.

Neglect.—A little neglect may breed great mischief:—for want of a nail the shoe was lost ; for want of a shoe the horse was lost ; and for want of a horse the rider was lost, being overtaken and slain by the enemy ; all for want of care about a horse-shoe-nail.—*Franklin.*

538.

Malice.—As the malicious disposition of mankind is too well known, and the cruel pleasure which they take in destroying the reputation of others ; the use we are to make of this knowledge is, *to afford no handle for reproach* ; for bad as the world is, it seldom falls on any one who hath not given some slight cause for censure.

Fielding.

539.

Bankruptcies.—A series of investigations into the cause of every bankruptcy, would indeed form a valuable part of national knowledge ; and the fantasies of distress which occupy most minds, would soon be found to be resolvable into unskilfulness, ignorance, impunctuality, and imprudence ; besides the untoward consequences of the measures of the government. Whether a man failed from having traded with insufficient capital, or upon borrowed capital at a too high rate of interest in relation to the amount of profits, or with too expensive an establishment either in fixtures or in clerks, or from inability to sell off stock accumulated in a period of high prices, or from ignorance of the state of trade in general, and his own in particular, or from the delay, or cost, or ambiguity of the law, or from the severity of taxation, or from the dissipation of a son or member of the family, or from the sudden fall in the price of fixed property, with obligations of old date at a

high rate, or the introduction of new inventions, or the great fall in the price of peculiar machinery, so that other competitors come into the field upon more favourable terms, or from becoming security for others, or from the falling off of that particular branch of trade by reason of the retail trader dealing directly with the manufacturer instead of the merchant, or from the trade going to another place of more convenient locality ; all these and a hundred other circumstances might be elicited in a series of investigations into the causes of particular bankruptcies, and the result would be an amount of useful learning, which might save the fortunes of thousands in time to come.—*Westminster Review*.

540.

Insolence.—As it is the nature of a kite to devour little birds, so it is the nature of some minds to insult and tyrannise over little people. This being the means which they use to recompense themselves for their extreme servility and condescension to their superiors ; for nothing can be more reasonable, than that slaves and flatterers should exact the same taxes on all below them, which they themselves pay to all above them.—*Fielding*.

541.

Rich and Poor.—He is rich whose income is more than his expenses ; and he is poor whose expenses exceed his income.—*Bruyere*.

542.

Moral Character of the Africans.—The inferiority of the dark to the white races is much more general and strongly marked in the powers of knowledge and reflection, the intellectual faculties (using that expression in its most com-

prehensive sense), than in moral feelings and dispositions. Many of the former, although little civilised, display an openness of heart, a friendly and generous disposition, the greatest hospitality, and an observance of the point of honour, according to their own notions, from which nations more advanced in knowledge might often take a lesson with advantage.

The travels of Barrow, Le Vaillant, and Mungo Park, abound with anecdotes honourable to the moral character of the Africans; and proving that they betray no deficiency in the amiable qualities of the heart. One of these gives us an interesting portrait of the chief of a tribe.—“His countenance was strongly marked with the habit of reflection; vigorous in his mental, and amiable in his personal qualities, Gaika was at once the friend and ruler of a happy people, who universally pronounced his name with transport, and blessed his abode as the seat of felicity.” Some European kings might take a lesson from this savage.

Lawrence.

543.

Inquisitiveness.—The man who is inquisitive into the secrets of your affairs, with which he has no concern, should be an object of your caution. Men no more desire another's secrets, to conceal them, than they would another's purse, for the pleasure only of carrying it.

Fielding.

544.

Necessity of Labour.—Of the laws of nature, on which the condition of man depends, that which is attended with the greatest number of consequences, is the necessity of labour for obtaining the means of subsistence, as well as the means of the greatest part of our pleasures. This is,

no doubt, the primary cause of government: for, if nature had produced spontaneously all the objects which we desire, and in sufficient abundance for the desires of all, there would have been no source of dispute or of injury among men; nor would any man have possessed the means of ever acquiring authority over another.

James Mill.

545.

Husband.—The silliest fellows are in general the worst of husbands, and it may be asserted as a fact, that a man of sense rarely behaves very ill to a wife who deserves very well.—*Fielding.*

546.

Reputation.—Sometimes there is not a greater cheat than fame and reputation. The hypocrite, till he be discovered, appears garnished with all the plumes that brave report does usually fly withal: but once detected, he is as black and spotted as the panther's skin. Indeed, it is hard for any to escape the lash of censure; but the emanations of a true and perfect report, for the most part, rise from a man's private conversation.

Since a man's good or bad fame does first take rise from such as be about him, and servants being neither always ours nor ever discreet, it behoves him that loves his own reputation to give them no cause of reporting what shall cross it. He that is careless of his fame, I doubt is not fond of his integrity.

I like not those that disdain what the world says of them. I shall suspect that woman's modesty that values not to be accounted modest. While I am innocent, injurious rumours shall the less torment me; but he that is careful of his health, will not only avoid infected places,

but fortify himself by preventing antidotes ; and will not be abstemious only at a feast, but in his private diet.

Even a good man among ill neighbours, shall be ill reported of ; and a bad man by some may be beloved. Some vices are falsely looked upon as ornament and education ; and a modest innocence is as much mistaken for silliness and ignorance. To be good is thought too near a way to contempt. That which the ancients admired, we both slight and laugh at. A good honest man is but a better word for a fool : so that no man can expect to be free from the whip of licentious tongues. Slanders and calumnies, like contagious airs, are epidemical in their infection : only the soundest constitutions are less thereby tainted than the other ; but all shall be sure to find a touch.—*Feltham*.

547.

Character.—It is an error common to many, to take the character of mankind from the worst and basest amongst them ; whereas, as an excellent writer has observed, nothing should be esteemed as characteristical of a species, but what is to be found amongst the best, and the most perfect individuals of that species.—*Fielding*.

548.

Resentments.—I love the man that is modestly valiant ; that stirs not till he most needs, and then to purpose. A continued patience I commend not.—*Feltham*.

549.

A Shepherd's Philosophy.—I know the more one sickens, the worse at ease he is ; and he that wants money, means, and content, is without three good friends. That the property of rain is to wet, and fire to burn.

That good pasture makes fat sheep : and that a great cause of the night is lack of the sun. That he that hath learned no wit by nature nor art may complain of good breeding or comes of a very dull kindred.—*Shakspeare*.

550.

Exile no Evil.—Mathematicians tell us that the whole earth is but a point compared to the heavens. To change one's country, then, is little more than to remove from one street to another. Man is not a plant rooted to a certain spot of earth ; all soils and all climates are suited to him alike.—*Plutarch*.

551.

Beneficence.—A tender hearted and compassionate disposition, which inclines men to pity and feel the misfortunes of others, and which is, even for its own sake, incapable of involving any man in ruin and misery, is of all tempers of mind the most amiable ; and though it seldom receives much honour, is worthy of the highest.—*Fielding*.

552.

Evils of the Corn Laws.—Were food as cheap in England as it is in other manufacturing countries, it would be practicable to secure to the operative classes in England, a higher rate of real wages *within the limit* of the superiority, which more efficacious labour, cheaper fuel and carriage, and better machinery, all contribute to confer upon England, in producing goods for the foreign market. But while the value of food in England is artificially raised above its value in those other manufacturing countries, which are our competitors in the foreign market, such an improvement in the rate of real wages is morally impossible. Until an alteration in the corn laws shall

have secured us against foreign competition, all projects for raising wages will be found erroneous in principle, and ruinous in practice.—*Colonel Torrens.*

553.

Friendship.—In the distress of our best friends, says Rochefoucault, we always find something that does not displease us.

This maxim gave occasion to Dr. Swift's celebrated verses on his own death. The introductory lines give the Dean's opinion of that author, and a poetical version of the maxim ;—

As Rochefoucault his maxims drew
From nature, I believe them true ;
They argue no corrupted mind
In him : the fault is in mankind.

This maxim, more than all the rest,
Is thought too base for human breast :
“ In all distresses of our friends,
We first consult our private ends ;—
While Nature, kindly bent to ease us,
Points out some circumstance to please us.”

554.

Gravity is the best cloak for sin in all countries.

Fielding.

555.

Speech.—“ The most noble and profitable invention of all others was that of speech ; whereby men declare their thoughts one to another for mutual utility and conversation, without which there had been amongst men neither commonwealth nor society, no more than amongst lions, bears, and wolves.” (*Cuvier.*) This is a most important

characteristic of man ; since it is not born with him, like the voices of animals, but has been framed and brought into use by himself, as the arbitrary variety of different languages incontestably proves.

Man exhibits by external signs what passes within him : he communicates his sentiments by words ; and this sign is universal. The savage and the civilised man have the same powers of utterance ; both speak naturally, and are equally understood.

The possession of speech, therefore, corresponds to the more numerous, diversified, and exalted intellectual and moral endowments of man, and is a necessary aid to their exercise and full development. The under faculties and simple feelings of animals do not require such assistance. The natural language of inarticulate sounds, gestures, and actions, suffices for their purposes. The wonderful discovery of alphabetical writing, and the invention of printing, complete the benefits derived from the noble prerogative of speech.—*Lawrence.*

556.

Beneficence.—It seems rather extraordinary, that pride, which is constantly struggling, and often imposing on itself, to gain some little pre-eminence, should so seldom hint to us the only certain, as well as laudable way of setting ourselves above another man, and that is, by becoming his benefactor.—*Fielding.*

557.

Source of Perplexity.—That which makes our view of the present state of the world a source of perplexity and horror, is the consideration, that every human heart bears in itself a type, more or less distinct, of those powers and that happiness which have been the portion of the

most exalted minds. There is, perhaps, no spot on earth, however dreary, in which the germs of many plants, and the larvæ of shining and light-winged insects. are not hidden, though for thousands of years undeveloped, and still expecting the warm breeze that shall call them out in life and beauty.—*Arthur Coningsby*.

558.

Truth.—I find, with him to whom the tale is told, *belief only makes the difference betwixt truth and lies*; for a lie believed is true, and truth uncredited, a lie. But certainly there rests much in the hearer's judgment, as well as in the teller's falsehood. It must be a probable lie that makes the judicious credulous; and the relator too must be of some reputation, otherwise strange stories detect some deformity in the mind.—*Feltham*.

559.

Drunkenness.—Thirst teaches all animals to drink, but drunkenness belongs only to man.—*Fielding*.

560.

Pleasure is man's chief good;—to enjoy reasonably is his wisdom and his duty; it is the great lesson of human life, but a lesson which few have learned, and none less than those who proclaim themselves masters of art in it.

Young.

561.

Abernethiana.—The late Mr. Abernethy would never permit his patients to talk much. He could not succeed in silencing a loquacious lady but by the following expedient:—"Put out your tongue, Madam." The lady complied. "Now keep it there till I have done talking." An old

lady, very much inclined to be prosy, once sent to him, and began by saying that her complaint commenced when she was only three years old. The professor rose abruptly and left the house. It was observed to Mr. Abernethy that he appeared to live much like other people, and by no means to be bound by his own rules. The professor replied, "That he wished to act according to his own precepts, only he had such a devil of an appetite."

Metropolitan Magazine.

562.

Truth, like medicine, must be qualified for the weak and infantine.—*Zimmerman*.

563.

The vices wait for us through life, like hosts with whom we are obliged successively to lodge ; and it is uncertain, were we twice to take the same journey, whether experience would make us avoid them.

564.

Of Savages.—We sometimes hear savages described as timid and miserable beings, trembling on account of the roaring of the waters, shuddering at the violence of the storm, and struck with horror at the voice of thunder. They are represented as the slaves of imaginary gods, and the victims of visionary dangers. They are said to fly before the beasts of the desert, and to quake at a rustling among the leaves ! Such are the opinions of philosophers ; who reside in cities, who write concerning savages they never have seen, and who stigmatise every nation, whose manners they do not understand, with the name of *barbarians*. But where are the reasons on which they are founded ? Is the man who has been long accustomed to

contemplate the raging of the waters, easily terrified by the dashing of the waves? Shall he who has often experienced the utmost fury of the storm, be frightened at the approach of a cloud, shudder at the flashes of lightning, or tremble at the rolling of the thunder? Shall he who has become acquainted with his own powers, and has been taught to depend on his personal exertions, shrink at the approach of the panther, or dread the howling of wolves in the wilderness? Shall he who has been taught to meet every danger with courage, and to suffer every evil with fortitude—shall he shrink from the conflict of war? No : it is civilisation makes cowards. Men long accustomed to lean on each other are terrified the moment they lose this support. The least derangement in the political machine drives them out of their places, and discovers their weakness and personal insignificancy. Shall they who have never learned to depend on themselves, face danger with courage, or discover resolution when surrounded with unusual occurrences?—*The Savage.*

565.

Valour in private soldiers is a hazardous trade, taken up in order to get a livelihood.—*Roche foucault.*

566.

Mind.—The defects of the mind, like those of the face, grow worse as we grow old.—*Ibid.*

567.

Quackery.—I once endeavoured to educate and instruct a negro in the art and mystery of quackery. His person was exactly the thing I wished ; and he was uncommonly shrewd, and as impudent as the devil. I meant to have introduced him to the world as a physician from Angola. He appeared

well contented to be called Doctor Quassia, and to have money in his pocket; but when I began to explain the secrets of the profession he rejected my offers with disdain. He gravely asserted that he could not reconcile it to his conscience (his conscience! only think of that! the black rascal pretended to have a conscience!) to engage in the prosecution of my plan! that it was cruel to sport with the miseries of our fellow creatures; that it was wicked to take advantage of the weaknesses and follies of mankind; that our medicines would never do good, and might do much harm; that we should prevent the afflicted from applying to those who might be able to afford them relief; that we should destroy the constitutions of the healthy, and hurry the feeble out of the world when they might otherwise have lived for years.—“What,” cried I, “Quassia, are you mad? Is it not a law of nature that the strong should prey upon the weak? that the tiger should lie in wait for the stag? and that the great fishes should devour the small? Dear Quassia, only think of that all-destroying animal, man; does he not make a prey of every creature that is subject to his power? but you must know that men not only take advantage of the weakness of all the inferior animals, but of the frailties and misfortunes of their own species. Only look through the world and see how they delude, destroy, and tyrannise over each other. There is no right but might; there is no law but power.” Thus I attempted to reason with him, but in vain. He was stubborn as a mule: and I was obliged to dismiss him.

The Savage.

568.

Wise Men are instructed by reason; men of less understanding, by experience: the most ignorant, by necessity; and beasts by nature.—*Cicero.*

569.

Appearances.—In every profession every individual affects to appear just what he would willingly be esteemed ; so that we may say the world is composed of nothing but appearances.—*Roche foucault.*

570.

Judgment.—Badness of memory every one complains of, but nobody of the want of judgment.—*Ibid.*

571.

Infallibility corrected.—In 1586, Philip the Second of Spain sent the young constable of Castile to Rome to congratulate Sixtus the Fifth upon his exaltation. The pontiff, dissatisfied at the youth of the ambassador, pettishly said, "Is your master deficient in men, that he has sent me an ambassador without a beard?"—"If my sovereign had thought," replied the proud Spaniard, "that the merit consisted in the beard, he would no doubt have sent you a goat, and not a gentleman like me."

572.

A Courtier reproved by a King.—Philip the Second of Spain having granted a general amnesty to a rebellious city, with the exception of certain persons, a courtier informed him of the place where a gentleman was hidden who was not included in the amnesty. "You would have done better," said the king, "to have gone and told him that I am here, than to come and tell me where he is."

573.

Weakness is the only fault that is incorrigible. It is however the fault of nature, for which a man is just as blameable as a vessel is for being faulty, *i. e.* defective.

Lord Chesterfield says, "Men are more unwilling to have their weaknesses and imperfections known than their crimes : and that if you hint to a man that you think him ignorant, silly, or even ill-bred or awkward, he will hate you more and longer than if you tell him plainly you think him a rogue."

574.

Repentance is not so much a remorse for what we have done, as an apprehension of consequences.

Rochefoucault.

575.

Chinese Piety.—In this village (Baitenzorg, in Batavia) there is a street nearly a mile long, inhabited solely by Chinese. We called at several of their houses, and found in each an idol of some kind. That which most surprised us was a French engraving of the Emperor Napoleon Bonaparte, in a gilt frame, before which incense was burning; and the old man to whom the picture belonged, in our presence, paid it divine honours, bowing himself in various antic attitudes, and offering a prayer for blessings upon himself and family. When we asked why he worshipped that as a god, which came from Europe, and not from his own country, he frankly replied, "Oh, we worship anything!"

Tyerman and Bennett's Missionary Travels.

576.

Example.—Nothing is so contagious as example: never was there any considerable good or ill done that does not produce its like. We imitate good actions through emulation, and bad ones through a malignity in our nature, which shame conceals, and example sets at liberty.

Rochefoucault.

577.

Distinctions.—All our distinctions are accidental; beauty and deformity, though personal qualities, are neither entitled to praise nor censure; yet it so happens that they colour our opinion of those qualities to which mankind have attached responsibility.—*Zimmerman*.

578.

Matrimony.—As a great part of the uneasiness of matrimony arises from mere trifles, it would be wise in every young married man to enter into an agreement with his wife—that in all disputes of this kind, the party who was most convinced they were right, should always surrender the victory. By which means both would be more forward to give up the cause.—*Fielding*.

579.

Understanding.—It is a common fault to be never satisfied with our fortune, nor dissatisfied with our understanding.—*Rochefoucault*.

580.

Progress in Knowledge.—He that would make a real progress in knowledge must dedicate his age as well as youth, the later growth as well as the first fruits, at the altar of truth.—*Berkeley*.

581.

Idleness.—It is a mistake to imagine, that only the violent passions, such as ambition and love, can triumph over the rest. Idleness, languid as she is, often masters them all; she indeed influences all our designs and actions, and insensibly consumes and destroys both passions and virtues.—*Rochefoucault*.

582.

Crimes.—Are the crimes which necessity occasions, necessarily objects of punishment?—*Zimmerman*.

583.

News.—The hasty divulgers of news generally bring on themselves the trouble of contradicting it.—*Fielding*.

584.

Pompous Titles a Substitute for Personal Merit.—After personal merit, it must be confessed that high stations and pompous titles are the principal and the most splendid marks of distinction; and he who cannot be an Erasmus must think of being a bishop.—*Bruyere*.

585.

Opportunity to be seized on all Occasions of Life.—

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is found in shallows, and in miseries;
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures.—*Shakspeare*.

586.

Useful Knowledge can have no enemies except the ignorant: it cherishes youth, delights the aged, is an ornament in prosperity, and yields comfort in adversity.—*Anon*.

587.

The Country Esquire limits his ambition to a pre-eminence in the knowledge of horses; that is, of an animal that may convey him with ease, credit, and safety, the little

journeys he has to go. The philosopher directs his ambition to some well-grounded science, which may, with the same credit, ease, and safety, transport him through every stage of being; so that he may not be overthrown by passion, nor trailed insipidly along by apathy.—*Shenstone*.

588.

Superfluities.—What man in his right senses, that has wherewithal to live free, would make himself a slave for superfluities? What does that man want, who has enough? Or what is he the better for abundance, that can never be satisfied?—*L' Estrange*.

589

Necessity is a bad recommendation to favours of any kind, which as seldom fall to those who really want them, as to those who really deserve them.—*Fielding*.

590.

Languages.—It is a silly conceit, that men without languages are often without understanding; it is apparent in all ages, that some such have been even prodigies for ability: for it is not to be believed that wisdom speaks to her disciples only in Latin, Greek, and Hebrew.—*Fuller*.

591.

Conscience is usually defined to be an inward feeling, implanted by nature in the heart of man, for the purpose of warning him to avoid evil, and of inducing him to follow good; and as such is generally conceived to be something independent of the individual. A little reflection will, however, serve to convince us that conscience is nothing more than a feeling directly resulting from the ideas which a human being may have been led to acquire of good and

evil, of right and wrong. A decided proof of which is, that while the conscience of one man will reproach him for having committed a particular action, that of another will applaud him for a similar mode of proceeding.

Greatly is it to be desired that the directors of youth should ever be sufficiently aware of the importance of giving to those placed under their charge just and clear notions of right and wrong. Furnished, as these young persons then would be, with a constant and unerring guide for the regulation of their conduct during life, they would never fail to become eminently virtuous and useful members of society.—*Anon.*

592.

Ignorance.—It is as great a point of wisdom to hide ignorance, as to discover knowledge.—*Anon.*

593.

Drunkenness.—All the crimes on earth do not destroy so many of the human race, nor alienate so much property, as drunkenness.—*Bacon.*

594.

Heirs.—What madness is it for a man to starve himself, to enrich his heir, and so turn a friend into an enemy! For his joy at your death will be proportioned to what you leave him.—*Seneca.*

595.

Law, in its present state, like orthodoxy in religion, is a mystery where reason ends and faith begins. None of the uninitiated can enter even the vestibule of the temple. Law ought not to be a branch merely, but the chief branch of social ethics. Society knows nothing about

it but by means of the lawyer. A digested code of plain, undeniable legal principles, founded on the morality of common sense, applied to every day's transactions, might render the whole community wiser, better, more prudent, more cautious, and less litigious. Men would be better able to judge when they ought, and when they ought not, to go to law. They would be better jurors, better arbitrators, wiser and better citizens.—*Cooper.*

596.

Perseverance merits neither blame nor praise ; it is only the duration of our inclinations and sentiments, which we can neither create nor extinguish.—*Roche foucault.*

597.

Definition of Wit.—Wit may be divided into two sorts, serious and comical. First, with respect to that which is serious or grave, the original signification of the Saxon word signifies wisdom, and therefore a wittee was anciently a wise man ; and so late as the reign of Elizabeth, a man of great wit signified a man of great judgment ; and indeed we still say, if a man has the use of his reason, that he is in his wits ; and if the contrary, that he is out of his wits. Serious wit, therefore, is neither more nor less than quick wisdom, or, according to Pope—

True wit is nature to advantage drest,
What oft was thought, but ne'er so well exprest.

Second, as to comic wit, this is the general acceptation of wit amongst us, and is of the easiest kind, for it is much more easy to raise a laugh, than to excite admiration by quick wisdom : however, comic wit has great merit, as the ancients allow ; but, perhaps, in this the moderns excel them. This wit in writing consists in an assimilation of

remote ideas oddly or humorously connected, as in the poem of Hudibras, &c. ; but more particularly comic wit is applied to speaking and conversation, and the definition of Pope may be adopted, "it is a quick conception and an easy delivery." In order to have wit for this purpose, the principal requisites are, a good imagination, a fund of ideas and words, and a fluency of speech ; but all these will be insufficient, unless the speaker knows how to adapt his remarks and replies to particular persons, times, and occasions ; and, indeed, if he would be truly witty, he must know the world, and be remarkably quick in suiting the smallest word or turn of an expression to the subject.

Bennett.

598.

Good Nature.—There are persons of that general philanthropy, and easy tempers, which the world in contempt generally called *good-natur'd*, who seem to be sent into the world with the same design with which men put little fish into a pike pond, in order only to be devoured by that voracious water hero.—*Fielding.*

599.

Wasting Time.—If time be of all things the most precious, wasting time must be the greatest prodigality, since lost time is never found again, and what we call time enough, always proves little enough,—*Franklin.*

600.

Reading serves for delight, for ornament, and for ability ; it perfects nature, and is perfected by experience.

The crafty contemn it, the simple admire it, and the wise use it.

Reading makes a full man, conference a ready man, and

writing an exact man. He that writes little, needs a great memory; he that confers little, a present wit; and he that reads little, needs much cunning to make him seem to know that which he does not.—*Bacon*.

601.

Moderation in Praise and Blame.—Warm passions, and a lively imagination, dispose men to panegyric and to satire; but *nimum nec laudare, nec lødere*, that is, neither to *deify*, nor to *duncify*, seems to be no bad rule for those who would act consistently and live quietly.—*Jortin*.

602.

Conversation.—Let your subject, says Epictetus, be something of necessity and use; something that may advance the love and practice of virtue, reform the passions, or instruct the understanding; such as may administer advice to men in difficulties, comfort them under afflictions, and assist them in the search of truth.—*Anon*.

603.

Consolation.—It may serve as a comfort to us in all our afflictions and calamities, that he that loses any thing, and gets wisdom by it, is a gainer by the loss.—*Anon*.

604.

Wealth.—It is commonly seen that the more mankind are favoured with the gifts of fortune, the less they are disposed to assist those that are destitute.—*Anon*.

605.

Women.—Some are so uncharitable as to think all women bad; and others are so credulous as to believe they are all good. Though every man speaks as he finds, there

is reason to direct our opinion, without experience of the whole sex, which, on a strict examination, makes more for their honour than most men have acknowledged.

Their easy natures make them somewhat more irresolute; whereby men have argued them of fear and inconstancy. But men have always held the parliament, and have enacted their own wills, without ever hearing them speak; and then how easy is it to conclude them guilty! Besides, education makes more difference between men and them than nature does.—*Feltham*.

606.

Pursuit of Pleasure.—Cast an eye into the gay world; what see we, for the most part, but a set of querulous, emaciated, fluttering, fantastical beings, worn out in the keen pursuit of pleasure; creatures that know, own, condemn, deplore, yet still pursue their own infelicity? The decayed monuments of error! The thin remains of what is called delight!—*Young*.

607.

Time.—Whether we play, or labour, or sleep, or dance, or study, the sun posteth and the sand runs.

In all the actions that a man performs, some part of his life passeth. We die with doing that for which only our sliding life was granted. Nay, though we do nothing, Time keeps his constant pace, and flies as fast in idleness as in employment.

An hour of vice is as long as an hour of virtue; but the difference which follows upon good actions is infinite from that of ill ones. The good, though it diminishes our time here, yet it lays up a pleasure for eternity, and will recompense what it taketh away with a plentiful return at last. When we trade with virtue, we do but buy pleasure

with expense of time ; so it is not so much a consuming of time as an exchange,

Time is a ship which never anchors : while I am aboard, I had better do those things that may advantage my landing, than practise such as shall cause my commitment when I came to the shore.

608.

Wants.—Poverty wants some, luxury many, and avarice all things.—*Cowley.*

609.

Metaphysics.—Most men take least notice of what is plain, as if that were of no use ; but puzzle their thoughts, and lose themselves in those vast depths and abysses, which no human understanding can fathom.—*Sherlock.*

610.

Poets and Poetry.—Abundance of men read the poets, who don't know what a poet is, or at least can't express what they mean by it. A poet is one who invents, either in whole or in part, the subject he treats of : who disposes it in a certain order, proper to surprise the reader, and make him attentive. In short he is one who expresses himself in a different manner from the vulgar, not only in respect of the cadence but likewise of the elocution, that is to say, when a man sets himself to read a poem, he ought to consider that he is going to read the work of a liar, who intends to entertain him with fictions, or at least with truths so corrupt that it is no easy matter to distinguish one from the other ; we ought to remember that by the glittering pomp of his expression he chiefly designs to surprise our reason, and by the harmony of his cadence to please our ears ; in order to make us admire his sub-

ject, and give us a great idea of himself. Such considerations as these would serve us instead of an antidote, when we read their compositions, which, perhaps, may be of some profit to those who think rightly and justly, but are only fit to seduce others, whose reason is not strong enough to pass a true judgment upon what pleases them too much.

Le Clerc's Parrhasiana.

611.

The World.—

O world, thy slippery turns ! Friends now fast sworn,
Whose double bosoms seem to wear one heart ;
Whose hours, whose bed, whose meal, and exercise,
Are still together ; who twin, as 'twere, in love,
Unseparable, shall within this hour,
On a dissension of a doit, break out
To bitterest enmity : so, fellest foes,
Whose passions and whose plots have broke their sleep,
To take the one the other, by some chance,
Some trick not worth an egg, shall grow dear friends,
And interjoin their issues.—*Shakspeare.*

612.

Want.—It is not from nature, but from education and habits, that our wants are chiefly derived.—*Fielding.*

613.

Canting.—There is in the religious world a species of canting totally different from all others, and which consists in a man's letting the public know, from his own confession, what a worthless character he is. Thus, for instance, an Arminian Methodist, who persuades himself that he has been "born again," or a Calvinist who has the presumption to believe that he is one of the "elect," makes

no scruple to tell the world that he is "the vilest of sinners," and that "the thoughts of his heart are evil, and that continually;" but if a bystander should take him at his word, and say, "Aye, this is exactly the opinion I had formed of you in my own mind, notwithstanding your outward appearance of sanctity," it would quickly be found that this great sinner would shelter himself under the general corruption of human nature, and feel himself much offended at the application being made to him as an individual. The *profession* referred to is a direct cant, through which the devotee who loads himself with the most opprobrious epithets, expects to have the highest compliments paid to his piety and humility.—*Anon.*

614.

Wit, like hunger, will be with great difficulty restrained from falling on vice and ignorance, where there is great plenty and variety of food.—*Fielding.*

615.

The Student.—He that is well employed in his study, though he may seem to do nothing, does the greatest things yet of all others: he lays down precepts for the government of our lives, and the moderating of our passions; and obliges human nature, not only in the present, but in all succeeding generations.—*Seneca.*

616.

Qualities for a Wife.—The man who can be contented to live with a pretty useful companion, without a mind, has lost in voluptuous gratifications a taste for more refined enjoyments. He has never felt the calm satisfaction that refreshes the parched heart like the silent dew of heaven,—of being beloved by one who can *understand*

him. In the society of his wife he is still *alone* ; unless when the man is sunk in the brute. The charm of life, says a grave philosophical reasoner, is sympathy ;—nothing pleases us more than to observe in others a fellow-feeling with all the emotions of our own breasts.

Mary Wolstonecraft.

617.

Baron de Humboldt.—I shall carry the remembrance of his philanthropic countenance to the last day of my life. If any man were to be envied, he might : for his recollections and representations of man and of nature were of a very effective kind. What varied pictures had he seen of mankind ! What splendid and magnificent objects had he seen in nature ! What peopled regions, and what majestic solitudes, had impregnated his imagination ! I often fancy I saw him musing in his study, or walking slowly in his garden, where, every now and then, he stopped to examine the bud of a tree, the corolla of a flower, or the thorax or antennæ of an insect. Then I see him, as it were, surrounded by the most celebrated men of his time,—of all nations,—conversing on subjects relating to mankind at large ; and now, again, I fancy him in the courts of princes, giving practical illustrations, worthy a mind aiming at wise and benevolent results.

Bucke on the Beauties, Harmonies, and Sublimities of Nature.

618.

Cards.—Is it not a little surprising that these painted papers should possess such charms as to be able to captivate all hearts in civilised society ? Is there some magical influence resident in the paper or colouring, which is elicited by the dexterous motions of the players ? Or are we

to attribute the power which they possess over the minds of men to some extraneous cause connected with their movements?

Being lately in a house where several parties were engaged at cards, we observed amongst the rest an old man, who, from his appearance, must be advancing rapidly to the end of his earthly pilgrimage. Although his hand trembled, we could not but take notice that he handled the instruments of his amusement with uncommon ease and dexterity. He generally appeared solicitously attentive to the operations in hand until he brought some favourite project to bear, when he would give for a few moments free way to his emotions of exultation and joy. When he had enjoyed his triumph, he always appeared eager to engage in a new contest, and again displayed the same restless anxiety for the victory that he had done before. There was always a small stake depending on the issue of the game, which he frequently eyed with solicitude, and, if successful in play, appropriated to himself with every appearance of gladness and triumph. If he failed in the contest, we could always discover an air of dissatisfaction in his countenance, which he endeavoured vainly to conceal; but he continually attributed the cause of his failure to something totally independent of himself—the ungenerous play of his antagonist, or the unskilfulness of his partner. The pleasure of victory did not appear to result wholly from the pecuniary acquisition he had made; but to proceed also from the display of his own superiority and the discomfiture of his opponent.

After the most of the players, weary of the diversion, had departed, the old man still continued at the table, holding the cards in his hand, as if anxious for a fresh encounter. We approached the veteran gamester, and endeavoured to enter into conversation; but the only

reply he made to our observations, was to demand whether or no we were disposed to *take a hand* at cards. We assented ; but as our unskilfulness at the game afforded him an easy victory, he soon became dissatisfied, and signified his inclination to discontinue the amusement. We readily acceded ; and from this circumstance we drew the conclusion, that a great part of his enjoyment proceeded from a successful exertion of his powers ; and that the more arduous the struggle, the greater the gratification resulting from the conquest.

We inquired of the old gentleman if he derived much entertainment from cards. " No," said he, " not much : they serve to kill time." " You are not then," we replied, " solicitous for the game on account of the money that is deposited ?" " D—the money !" said he in a passion ; " I care not for the trash : I play for amusement." " Why, then," we ventured to inquire, " should there be any stake at all, since it is an object beneath your attention ?" " Because," said he, with a supercilious smile, " there must be something betted to render the game interesting." Here, as if ashamed of holding a conversation with a person so ignorant of life as we appeared to be, he turned round to one who had just entered, and began a new game, to kill time—to win money—to exercise his powers—and to triumph over his adversary.

This occurrence led us to reflect that when we arrive even at the verge of life, time will still hang heavy on our hands, since we are reduced to such miserable expedients to while away the lingering hours, and shut out obtrusive thoughts. We were also led to draw the conclusion, that, whatever inclination men may discover for play, there is nothing will make the game interesting, but the avaricious hope of accumulating money : avarice is the ruling passion of civilised man.—*The Savage.*

619.

The World as it is.—In this world men thrive by villainy ; and lying and deceiving are accounted just, and to be rich is to be wise, and tyranny is honourable ; and though little thefts and petty mischiefs are interrupted by the laws, yet if a mischief become public and great, acted by princes, and effected by armies, and robberies be done by whole fleets, it is virtue and it is glory.—*Taylor.*

620.

Republics.—In republics the advantages are liberty, or exemption from needless restrictions, equal laws, regulations adapted to the wants and circumstances of the people, public spirit, frugality, averseness to war, the opportunities which democratic assemblies afford to men of every description of producing their abilities and counsels to public observation, and the exciting thereby and calling forth to the service of the commonwealth, the faculties of its best citizens.—*Paley.*

621.

Democracies.—In democracies, where the right of making laws resides in the people at large, public virtue and goodness of intention is more likely to be found than in either of the other qualities of government. Popular assemblies are frequently foolish in their contrivance, and weak in their execution ; but generally mean to do the thing that is right and just, and have always a degree of patriotism or public spirit.—*Blackstone.*

622.

A poor spirit is poorer than a poor purse. A very few pounds a-year would ease a man of the scandal of avarice.
Swift.

623.

War.—One of the most evil consequences of war is, that it tends to render the hearts of mankind callous to the feelings and sentiments of humanity. When we daily hear of the massacres of such numbers of individuals that memory cannot even recollect their names; when we contemplate the slaughters at Lyons, at Marseilles, at Bourdeaux, at Toulon! the effect must be injurious to the morals of Europe.—*Fox*.

624.

Pity.—Grief for the calamity of another is pity; and ariseth from the imagination that the like calamity may befall himself; and therefore is called also *compassion*, and, in the phrase of this present time, a fellow-feeling: and therefore for calamity arriving from great wickedness the best men have the least pity; and for the same calamity, those hate pity, that think themselves least obnoxious to the same.—*Hobbes' Leviathan*.

625.

Faults.—The greatest faults are those of great men.

Rochefoucault.

626.

Precept and Example.—It is the common custom of the world to follow example rather than precept; but it would be the safer course to learn by precept rather than example.—*Anon*.

627.

Courage.—A coward is not necessarily bad, nor a brave man necessarily good. Courage, like other dispositions, may be applied to wicked purposes. It may be injurious

to the courageous persons, and injurious to others. If courage makes men less happy ; if it injures the comforts, or destroys the property of others ; it is not a virtue, but a vice. Guided by prudence and benevolence, courage is virtuous ; but if not guided by these, it may be quite the contrary.—*Dr. Bowring.*

628.

Marriage.—The married man is like the bee, that fixes his hive, augments the world, benefits the republic, and by a daily diligence, without wronging any, profits all ; but he who contemns wedlock (for the most part) like a wasp, wanders an offence to the world, lives upon spoil and rapine, disturbs peace, steals sweets that are none of his own, and, by robbing the hives of others, meets misery as his due reward.—*Feltham*

629.

Fear is implanted in us as a preservative from evil ; but its duty, like that of other passions, is not to overbear reason, but to assist it ; nor should it be suffered to tyrannise in the imagination, to raise phantoms of horror, or to beset life with supernumerary distresses.—*Johnson.*

630.

Music is good or bad as the end to which it tendeth.

Feltham.

631.

Aristocratic Feelings.—There is a fretfulness about every man's position with us, which is positively frightful. He is never easy ; for there is always some little line of demarcation between him and his neighbour, which he toils to pass over. The aristocracy descends through every link,

from the golden to the copper, of the country. The Duke of Devon is not more exclusive than the duke's poulterer. Society is a long series of uprising ridges, which from the first to the last, offer no valley of repose. Wherever you take your stand, you are looked down upon by those above you, and reviled and pelted by those below you. Every creature you see is a farthing Sisyphus pushing his little stone up some liliputian mole-hill. This is our world.

Bulwer.

632.

Curiosity, says Hobbes, is a desire to know why and how; such as is in no living creature but man: so that man is distinguished, not only by his reason, but also by this singular passion, from other animals; in whom the appetite of food, and other pleasures of sense, by predominance, take away the care of knowing causes; which is a lust of the mind, that, by a perseverance of delight in the continual and indefatigable generation of knowledge, exceedeth the short vehemence of any carnal pleasure.

633.

Envy, like a corroding plaister, lies gnawing at the heart, and indeed is founded in grief, that being the object of it, either in himself or others, through all the conditions that are. Either he grieves in himself when another is happy, or else, if ever he does rejoice, it is certainly because another does suffer; so calamity seems the centre that he points unto.—*Feltham.*

634.

Fictitious Rank a Curse.—The preposterous distinctions of rank, which render civilisation a curse, by dividing the world between voluptuous tyrants, and cunning envious

dependents, corrupt, almost equally, every class of people, because respectability is not attached to the discharge of the relative duties of life, but to the station; and when the duties are not fulfilled, the affections cannot gain sufficient strength to fortify the virtue of which they are the natural reward.—*Rights of Women.*

635.

The Circle of Humanity.—Fenelon was accustomed to say, “ I love my family better than myself; my country better than my family; and mankind better than my country: for I am more a Frenchman than a Fenelon; and more a man than a Frenchman.”—*Tatler.*

636.

A Flatterer is said to be a beast that biteth smiling. But it is hard to know them from friends, they are so obsequious and full of protestations; for as a wolf resembles a dog, so doth a flatterer a friend.—*Raleigh.*

637.

Progress of Opinion.—Men of abilities scatter seeds that grow up, and have a great influence on the forming of opinion; and when once the public opinion preponderates, through the exertion of reason, the overthrow of arbitrary power is not very distant.—*Rights of Women.*

638.

Love of Nature.—How few people seem to contemplate nature with their own eyes! I have “ brushed the dew away” in the morning! but pacing over the fruitless grass, I have wondered that, in such delightful situations, the sun was allowed to rise in solitary majesty, while my eyes alone hailed its beautiful beams. The webs of the

evening have still been spread across the hedged path, unless some labouring man, trudging to work, disturbed the fairy structure: yet, in spite of this supineness, when I joined the social circle, every tongue rang changes on the pleasures of the country.—*Mary Wolstonecraft.*

639.

Tyranny and Superstition.—One man only, ventured to speak freely to the terrible Louis the Eleventh—his physician Cottier. He spoke to the king with a rudeness that would have been unjustifiable in speaking to his valet. “I know very well,” said he, “that you will some day get rid of me, as you do of so many others, but I swear that you will not live eight days afterwards.” Louis complained of this insolent physician to every one, but he dared not to change: he loved life so well, that he would make any sacrifice to preserve it. This love of life, together with his natural superstition, saved an astrologer from execution. Incensed at this impostor, who had predicted the death of his mistress, Louis summoned him into his presence, having determined that he should be hung. “You who foretell every thing,” said he, “can you tell when you will die?” —“Sire,” replied the man, “I shall die three days before your Majesty.” This presence of mind saved the astrologer; and great care was taken of his person.

Vie Privée des Français.

640.

Morals.—The rules of life drawn from the ascertained consequences of human actions. It is a science that has for its object the happiness of man; and there is no error fraught with so many evils as founding morals on mysteries and doctrines, rather than upon the real nature of man.

Anon.

641.

The Golden Age.—Propertius, a Roman elegiac poet who died a short time before the commencement of the Christian era, contends that he lived in the golden age; and the reason he assigns for this opinion appears to be cogent:

Aurea nunc verè sunt sæcula; plurimus auro
Venit honos.—

We may say with as much truth as Propertius, "This truly is the golden age: *much honour cometh by gold.*"

The Savage.

642.

Early Prejudice.—We are involved so early in the prejudices of so many whose interest is concerned to communicate them to us, that it becomes extremely difficult to distinguish through the rest of life, what is natural to us and what is artificial.—*St. Pierre.*

643.

Sincerity never without Value.—The unfaithful woman, if she is known for such by the person concerned, is only unfaithful. If she is thought faithful, she is perfidious.

Bruyere.

644.

Impudence is no virtue, yet able to beggar them all; being for the most part in good plight, when the rest starve, and capable of carrying her followers up to the highest preferments; as useful in a court as armour in a camp. Scotchmen have ever made good the truth of this, who will go farther with a shilling than an Englishman can ordinarily pass with a crown.—*Osborn.*

645.

The hatred of favourites is nothing more than the love of favour. Our indignation at not possessing it ourselves is soothed and mitigated by the contempt we express for those who do ; and we refuse them our homage, because we are not able to deprive them of that which procures them the homage of every one else.—*Roche foucault*.

646.

A Good Conscience.—

What stronger breast-plate than a heart untainted?
Thrice is he arm'd, that hath his quarrel just ;
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.

Shakspeare.

647.

Advantage of Stupidity.—When La Fontaine was on his death-bed, his confessor exhorted him to repent ; the nurse came in, and begged he would not plague him. “ He is more stupid than wicked,” added she ; “ God Almighty will not have the heart to damn him.”

648.

Caius Gracchus.—The Romans consecrated not only groves to their deities, but to the Furies. In one of these Caius Gracchus took refuge, when pursued by his enemies. There he was slain by his slave, who immediately after dispatched himself. In relating this circumstance, Plutarch gives a curious instance of the baseness of mankind. During the time Caius was pursued, his friends encouraged him by all the gestures and exhortations they could make : but not a man would assist him ; nor would they even so much as lend him a horse, though he earnestly begged one at

their hands. His enemies were gaining ground upon him, and that was sufficient for them: thus strikingly and affectingly exemplifying the history of the hare and many friends.

Bucke, on the Beauties, Harmonies, and Sublimities of Nature.

649.

The Stage of Life.—One poet has said that

“All the world’s a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts,”——

And another has said, in an imperative style,

“Act well your part, there all the honour lies.”

Does he mean by this that there is as much honour in acting well in an inferior station as in a superior? Pope was inspired, no doubt, and therefore we might expect him to speak the truth; but we have read of “an evil spirit from the Lord,” and of “a lying spirit in the mouth of all the prophets,” and we conclude that Pope must have been troubled by one or both of these.

We agree that the world may be considered as a stage; but we deny that honour is to be gained by performing well an inferior part. He who enacts a principal character, if he sustain his part with dignity and propriety, may expect to be rewarded by the plaudits of the audience; but who will applaud the industrious and diligent exertions of the prompter, scene-shifter, or candle-snuffer? The actor who struts his hour in the character of Othello, Macbeth, or Richard the Third, receives an honorary as well as a pecuniary recompense; but the call-boy and lamp-lighter, however perfect in their parts, can gain nothing but the stipulated hire. Should any thing go wrong through their

mismanagement, they may be saluted by a hiss ; but the thundering voice of applause never awakens their love of glory, or rewards the punctual discharge of their servile occupations.

So it is in life: an Alexander and a Cæsar, a Brutus and a Cato, a Trajan and an Antonine, perform their parts on the wide theatre of the world, in the sight of admiring nations, who are ever ready to raise the song of triumph and sing hosannas to the great. Who would not be a hero, when encouraged by the hopes of such a reward ? Who would not press forward in the race, when a crown of glory is in view ? Who would not encounter death, for everlasting fame ?

The obscure individual can have no such motives. He is compelled to tread the ensanguined field, to mount the deadly breach, and face the roaring cannon. If he conquer, he is *despised* ; if he die, he is *forgotten*.

The Savage.

650.

Falsehood.—There is no vice, that doth so cover a man with shame, as to be found false and perfidious.—*Bacon.*

651.

Statesman.—If a statesman will consider the true interest of his country, and that only in national points ; if he will engage his country in neither alliances nor quarrels but where it is really interested ; if he will raise no money but what is wanted, nor employ any civil or military officers but what are useful ; and place in those employments men of the highest integrity, and of the greatest abilities ; if he will employ some few of his hours to advance our trade, and some few more to regulate our domestic government ; if a minister would do this, he will either have no oppo-

sition to baffle, or he will baffle it by a fair appeal to his conduct. Such a minister may, in the language of the law, put himself on his country when he pleases, and he shall come off with honour and applause.—*Fielding*.

652.

Inconveniences of Greatness.—Let us begin with him (the great man) by break of day; for by that time he is besieged by two or three hundred suitors, and the hall and anti-chambers (all the outworks) possessed by the enemy; as soon as his chamber opens, they are ready to break into that, or to corrupt the guards, for entrance. This is so essential a part of greatness, that whoever is without it, looks like a fallen favourite, like a person disgraced, and condemned to do what he pleases all the morning. Let us contemplate him a little at another special scene of glory, and that is his table. Here he seems to be the lord of all nature; the earth affords him her best metals for his dishes; her best vegetables and animals for his food; the air and seas supply him with their choicest birds and fishes; and a great many men, who look like masters, attend upon him; and yet, when all this is done, even all this is but a *table d'hôte*, it is crowded with people for whom he cares not; with many parasites and some spies; with the most burdensome sort of guests, the endeavourers to be witty; but every body pays him great respect; every body commends his meat, that is, his money; every body admires the exquisite dressing and ordering of it, that is, his clerk of the kitchen, or his cook; every body loves his hospitality, that is his vanity. But I desire to know why the honest innkeeper, who provides a public table for his profit, should be but of a mean profession; and he who does it for his honour, a munificent prince. You will say, because one sells, and

the other gives : nay, both sell, though for different things ; the one for plain money, the other, for I know not what, jewels whose value is in custom and in fancy. If, then, his table be made “ a snare to his liberty,” where can he hope for freedom ? There is always, and everywhere, some restraint upon him. He is guarded with crowds, and shackled with formalities. The half hat, the whole hat, the half smile, the whole smile, the nod, the embrace, the parting with a little bow, the comparative at the middle of the room, the superlative at the door, and if the person be *pan huper sebastus* (right entirely worshipful,) there is a hyper-superlative ceremony, that of conducting him to the bottom of the stairs, or to the very gates, as if there were such rules set to these leviathans, as are to the sea—“ Hitherto shalt thou go, and no further.” Thus wretchedly the precious day is lost.—*Cowley*.

653.

Virtue without Fear.—When, upon mature deliberation, you are persuaded a thing is fit to be done, do it boldly ; and do not affect privacy in it, or concern yourself at all, what impertinent censures or reflections the world will pass upon it. For if the thing be not just and innocent, it ought not to be attempted at all, though never so secretly. And if it be, you do very foolishly to stand in fear of those who will themselves do ill in censuring and condemning what you do well.—*Epictetus*.

654.

Poverty and Superfluity.—There are miseries which wring the very heart ; some want even food ; they dread the winter ; others eat forced fruits ; artificial heats change the earth and seasons, to please their palates. I have known citizens, because grown rich, so execrably dainty,

as to swallow at a morsel the nourishment of a hundred families: great are they who can behave well in these extremities: let me be nor happy nor unhappy; that is, neither rich nor poor: I take sanctuary in an honest mediocrity.

Bruyere.

655.

Riches.—The more experience we have of the world, the more that experience should show us how little is in the power of riches; for what indeed truly desirable can they bestow upon us? Can they give beauty to the deformed, strength to the weak, or health to the infirm? Surely if they could, we should not see so many ill-favoured faces haunting the assemblies of the great, nor would such numbers of feeble wretches languish in their coaches and palaces? Can they prolong their own possession, or lengthen his days who enjoys them? So far otherwise, that the sloth, the luxury, the care which attend them, shorten the lives of millions, and bring them with pain and misery to an untimely grave. Where then is their value, if they can neither embellish nor strengthen our forms, sweeten nor prolong our lives? Again, can they adorn the mind more than the body? Do they not rather swell the heart with vanity, puff up the cheeks with pride, shut our ears to every call of virtue, and our bowels to every motive of compassion?—*Fielding.*

656.

The Evil of Septennial Parliaments.—It is intolerable, that in so large a space of a man's life as seven years, he should never be able to correct the error he may have committed in the choice of a representative, but be compelled to see him every year dipping deeper into corruption; a helpless spectator of the contempt of his interests,

and the ruin of his country. During the present period of parliaments a nation may sustain the greatest possible changes; may descend by a succession of ill counsels, from the highest pinnacle of its fortunes to the lowest point of depression; its treasure exhausted, its credit sunk, and its weight almost completely annihilated in the scale of empire. Ruin and felicity are seldom dispensed by the same hand, nor is it likely any succour in calamity should flow from the wisdom and virtue of those, by whose folly and wickedness it was inflicted.—*Robert Hall*.

657.

Trade.—Trade has a great effect in changing the manners, customs, and habits of the people, especially the lower sort. By it the narrowness of their fortune is changed into wealth, the simplicity of their manners into craft, their frugality into luxury, their humility into pride, and their subjection into equality.—*Fielding*.

658.

Oratory.—Women are better qualified to succeed in oratory than men. It is certain, too, that they are possessed of some springs of rhetoric which men want, such as tears, fainting fits, and the like, which I have seen employed upon occasion, with good success.—*Spectator*.

659.

Justice is commonly believed to consist only in the performance of those duties to which the laws of society can oblige us: but justice may be defined, that virtue which impels us to give to every person what is his due. In this extended sense of the word, it comprehends the practice of every virtue which reason prescribes, or society should expect. Our duty to our Maker, to each other, and to

ourselves, is fully answered if we give them what we owe them. This, properly speaking, is the only virtue; and all the rest have their origin in it. The qualities of candour, fortitude, charity, and generosity, for instance, are not in their own nature *virtues*; and if ever they deserve the title, it is owing only to justice, which impels and directs them. Without such a moderator, candour might become indiscretion, fortitude obstinacy, charity imprudence, and generosity mistaken profusion.

660.

A Hint.—A king of Persia sent to a tribe of Bedouins the caliph Mustapha, a very celebrated physician, who inquired on his arrival how they lived. “We never eat till we are hungry, and then not to repletion,” was the answer. “I may retire then,” said the doctor, “I have *no business* here.”

661.

Man's Degradation.—The true instrument of man's degradation is his ignorance.—*Lady Morgan's Italy.*

662.

Guidance without Dictation.—It is inconceivable how much a man of true culture can accomplish for himself and others, if, without attempting to rule, he can be the guardian over many; if he can induce them to do that in reason, which they are at any rate disposed enough to do; can guide them to their objects, which in general they see with due distinctness, though they miss the road to them. Let us make a league in this; it is no enthusiasm: but an idea which may be fully executed, which indeed is often executed, only with imperfect consciousness, by people of benevolence and worth.—*Goethe.*

663.

A Hint to Legislators.—The Ephesians were equally noticed for their enthusiastic worship of Diana, and the profligacy of their manners.—*Blackwell.*

664.

Malthus.—Cobbett and the Irish reformers look with detestation on Malthus and his doctrines: and many “right-thinking” persons as they call themselves, fancy that they have discovered a valuable ally in him. The same error is common to both, If Malthus’s position be true, (and no naturalist can doubt it,) it follows as a matter of demonstration, that there is a greater necessity for political freedom. The greater the obstacles nature opposes to man’s comfortable existence, the greater efforts are required to overcome them, and the greater is the necessity that all his powers should be developed to the uttermost. Hitherto the animal has been fully equal to the task of self-subsistence, wherever bad governments have not interfered with the natural distribution of the products of industry, and quartered noble indigence on plebeian activity. Civilisation confers an increased power over the elements, and a corresponding facility in manufacturing food: but unjust governments weigh down the labourer, and avail themselves of every improvement to increase the lion’s share of the product. Malthus, properly understood, is a powerful radical reformer.—*Lady Morgan.*

665.

Blindness of Self-love.—It is a great folly to run away from other people’s faults and not part with your own. This is going quite the wrong way to work, grasping at a work impracticable, and losing an advantage which is in your power.—*Marcus Antoninus.*

666.

Self-love never reigns so absolutely as in the passion of love : we are always ready to sacrifice the peace of those we adore, rather than lose the least part of our own.

Roche foucault.

667.

Passions.—When we subdue our passions, it is rather owing to their weakness than to our own strength.—*Ibid.*

668.

The Vice of Vices.—A strong and firm persuasion of any proposition relating to religion, for which a man hath either no, or not sufficient, proofs from reason, but receives them as truths wrought in the mind extraordinarily by influence coming immediately from God himself, seems to me to be enthusiasm, which can be no evidence or growing of assurance at all, nor can by any means be taken for knowledge. If such groundless thoughts as these, concerning ordinary matters, and not religion, possess the mind strongly, we call it raving, and every one thinks it a degree of madness ; but in religion, men, accustomed to the thoughts of revelation, make a greater allowance to it, though, indeed, it be a more dangerous madness ; but men are apt to think in religion they may and ought to quit their reason.—*Locke.*

669.

Rivers.—The ancients attributed many fictitious properties to rivers. Some were said to make thieves blind : to injure the memory : to cause fruitfulness ; and to cure barrenness. Josephus even mentions a river in Palestine, which, in compliment to the sabbath, *rested every seventh day* ! Rivers are held sacred too in China ; and we find

the emperor in one of the Pekin gazettes feeling "grateful to the god of the Yellow River," because no accident had occurred in consequence of its having overflowed its banks.

Bucke, on the Beauties, Harmonies, and Sublimities of Nature.

670.

Peter the Great.—One day, while Peter the Great was working as a common shipwright at Saardam, in Holland, having made use of a tool belonging to another workman, in his absence, the latter, on his return, flew into a passion, and gave the unknown prince a sound box on the ear. How did Peter behave? He said to him, with the greatest composure, "You have served me right, for I had done wrong;" and at the same time made the man a present.

671.

Measures not Men.—Changing hands without changing measures, is as if a drunkard in a dropsy should change his doctors and not his diet.—*Saville.*

672.

Books.—We may read, and read, and read again, and still find something new, something to please, and something to instruct.—*Hurdis.*

673.

Raillery.—The raillery which is consistent with good-breeding, is a gentle animadversion on some foible, which, while it raises the laugh in the rest of the company, doth not put the person rallied out of countenance, or expose him to shame or contempt. On the contrary, the jest should be so delicate, that the object of it should be capable of joining in the mirth it occasions.—*Fielding.*

674.

"*Tithes*," said the Archbishop of Aix, in a whining tone, "that voluntary offering of the devout faithful." "*Tithes*," interrupted the Duke de la Rochefoucault, in his quiet and modest way, which rendered the trait more piquant, "that voluntary offering of the devout faithful, concerning which there are 48,000 law-suits in the kingdom."

675.

An angry man, who suppresses his passions, thinks worse than he speaks; and an angry man that will chide, speaks worse than he thinks.—*Bacon*.

676.

Character of the present Mechanics of England.—Their intelligence, their principles, their growing moral power, are indications of approaching change, not merely in political forms but in the structure of society, which it is high time to study, and on which a philosophical and courageous statesman, if such an one the country were but blessed withal, would already begin to act, and that on no petty scale. Happily, this growing power is not one of brute force; it is a development of intelligence. To us, therefore, there is in it nothing fearful. The only evil which we apprehend is in the kind of resistance which may be opposed to it. It may be guided, but it cannot be coerced; and the attempt to mislead it, for the private benefit of other classes, will not fail less signally, nor recoil less destructively, than even coercion itself. We have long been impressed by the conviction that the intellect of poverty must be self-instructed; that it will not feed on the crumbs which fall from the rich man's table; that the real teachers of the poorer class must themselves be men of that class, imbued with its peculiar feelings, alive to its peculiar in-

terests, influenced even by its peculiar prejudices ; but, by their native power of mind, strongly conscious of its peculiar wants, and of capacity to minister to the supply of those wants. Such are the teachers who will be attended to without suspicion ; whose words will have many echoes from the multitudes of their brethren, while the voice of condescending instruction dies without response on the empty air.—*Fox's Monthly Repository.*

677.

Friends.—Though we ought not to love our friends only for the good they do us ; yet it is plain they love not us, if they do not assist us when it is in their power.—*Anon.*

678.

Value of History.—Not to know what has been transacted in former times, is to continue always a child. If no use is made of the labours of past ages, the world must remain always in the infancy of knowledge.—*Cicero.*

679.

Ethics.—It is a mistake to think, that a large system of ethics, dissected according to the nice distinctions of logic, and methodically replenished with definitions, divisions, distinctions, and syllogisms, is requisite or sufficient to make men virtuous. The actual possession of one virtue is preferable to the bare speculative knowledge of all arts and sciences together.—*Boyle.*

680.

Death, a Cure for all Evils.—There are a great many miseries, which nothing but death can give relief to. This puts an end to the sorrows of the afflicted and oppressed : it sets the prisoners at liberty ; it dries up the tears of

the widows and fatherless ; it eases the complaints of the hungry and naked ; it tames the proudest tyrants ; and puts an end to all our labours. And the contemplation on it supports men under their present adversities, especially when they have a prospect of a better life after this.

Sherlock.

681.

Truth is always consistent with itself, and needs nothing to help it out ; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware ; whereas a lie is troublesome, and sets a man's invention upon the rack ; and one trick needs a great many more to make it good.—*Tillotson.*

682.

Women should be acquainted, that no beauty has any charms, but the inward one of the mind ; and that a gracefulness in their manners is much more engaging than that of their persons : that meekness and modesty are the true and lasting ornaments ; for she that has these is qualified as she ought to be for the management of a family, for the educating of children, for an affection to her husband, and submitting to a prudent way of living. These only are the charms that render wives amiable, and give them the best title to our respect.—*Epictetus.*

683.

Usual Artifice of the Enemies of Freedom.—With the enemies of freedom it is a usual artifice to represent the sovereignty of the people as a license to anarchy and disorder. But the tracing up civil power to that source will not diminish our obligation to obey ; it only explains its reasons, and settles it on clear determinate principles. It

turns blind submission into rational obedience, tempers the passion for liberty with the love of order, and places mankind in a happy medium, between the extremes of anarchy on the one side, and oppression on the other. It is the popular star that will conduct us safe over the ocean of political debate and speculation, the law of laws, the legislator of legislators.—*Robert Hall*.

684.

Few acquire Wisdom.—Some men are exceedingly diligent in acquiring a vast compass of learning; some in aspiring to honours and preferments; some in heaping up riches; others are intent upon pleasures and diversions, hunting or play, vain contrivances to pass away their time: others are taken up in useless speculations; others set up for men of business, and spend all their days in hurry and noise: but amid this variety, few apply themselves to the wisdom, which should direct their lives.—*Charron*.

685.

Education.—It is observed, that education is generally the worse, in proportion to the wealth and grandeur of the parents. Many are apt to think, that to dance, fence, speak French, and to know how to behave among great persons, comprehend the whole duty of a gentleman; which opinion is enough to destroy all the seeds of knowledge, honour, wisdom, and virtue among us.—*Swift*.

686.

Pathetic Preaching.—It is a mighty change that is made by the death of every person, and it is visible to us who are alive. Reckon but from the sprightliness of youth, and the fair cheeks and full eyes of childhood—from the vigorousness and strong flexures of the joints of five-and-

twenty, to the hollowness and dead paleness—to the loathsomeness and horror of a three days' burial, and we shall perceive the distance to be very great and very strange. But so have I seen a rose newly springing from the clefts of its hood, and at first it was fresh as the morning, and full of the dews of heaven as a lamb's fleece—but when a ruder breath had forced open its virgin modesty, and dismantled its youthful and unripe retirements, it began to put on darkness, and to decline to softness, and the symptoms of a sickly age—it bowed the head and broke the stalk, and at night, having lost some of its leaves, and all its beauty, fell into the portion of weeds and worn-out faces.

Jeremy Taylor.

687.

The French.—What could I say of a people that stormed and blustered about liberty and equality till they set the world in an uproar, and then fell prostrate at the feet of a daring usurper? I have no patience with the French. They excited our hopes, and plunged us in despair. They have disappointed the philanthropist, brought disgrace on the cause of humanity, and established for ages the government of kings.—*The Savage.*

688.

Error of representing Virtue as a painful Struggle.—If I were to fix on the one great error which has been the root of more numerous scions than any other, I should say that it is the dogma by which virtue is represented as a painful struggle, and the duties of men are opposed to their natural inclinations. It has been the main engine in the hands of those who, distrusting the coarser means of power, have rooted their authority in the minds of their rassals. The argument is plain and unanswerable, that if

men are instinctively prone to evil, guidance, if not restraint, is necessary to their welfare. But once show to the bulk of men that goodness is far easier and lovelier than wickedness, and that evil derives its whole support from the barriers intended to be raised against it, and the walls of our prison-house will vanish like the curtains of a tent, when drawn aside, and man will find himself the free and happy inhabitant of the magnificent inheritance from which he has been so long shut out.—*Arthur Coningsby*.

689.

Insignificance, for lack of argument, generally has recourse to abuse.—*Anon*.

690.

A Coquette is one that is never to be persuaded out of the passion she has to please, nor out of her good opinion of her own beauty ; time and years she regards as things that only wrinkle and decay other women ; forgets that age is written in the face, and that the same dress which became her when she was young, now only makes her look the older. Affectation cleaves to her even in sickness and pain ; she dies in a high-head and coloured ribbons.

Bruyere.

691.

The Way to Fame is like the way to heaven—through much tribulation.—*Steele*.

692.

Honesty and Respectability.—Your only honest, upright, respectable character in the world's catalogue, is he who pays what he owes. There is no nobility like the nobility of the purse ; no roguery to be compared to that which is

ragged and pennyless. It will sometimes happen, however, that the man of thousands lets his thousands all slip from him, while he himself slips into debts which are a thousand-fold greater than his means to discharge them; but—there is such a thing as *misfortune* to account for the *accident* in his behalf who cannot plead necessity. How fares the man who never had his thousand pounds, yet owes his fifty, with an insolvent pocket? Where are the accidents and misfortunes to speak for him? Alas! there is only one voice that can be made audible, and that is the golden one; only one answer for his applications, and that is a receipt in full. His creditor is an adept in nice and subtle distinctions; a master of metaphysical ethics. He would never have adopted proceedings against him, but—he considered himself ill-used; the ill-usage, correctly translated, consisting simply in the fact that he had not been paid; and he would willingly drop the business now, *but*—it is in the lawyer's hands, and he cannot interfere. This too, requires translation, when it reads thus:—"I shall be satisfied with anything that satisfies my solicitor; and I have told my solicitor, that he is not to be satisfied with anything except the money."—*Anon.*

693.

Opinions.—Neither accept an opinion, nor except against it, merely on the score of its novelty: all that is new is not true, but much that is old is false.—*Zimmerman.*

694.

Ignorance of the Old Kings.—"What is the use of so much reading?" said Louis the Fourteenth, to his too faithful journalist, Dangeau. It is an historical fact that this much-lauded monarch never read Pascal, and that though he called the "*Telemachus*" of Fenelon "a foolish

book," he never perused it. To the Duc de Marsillac he once replied, "I hate persons who reason;" and the Abbé Longuerue declared of him that he never read a book in the world, save his prayer-book (*ses Heures*), but that he was very learned in ceremonies:—"that," says the abbé, "is his sphere." All that had gone before him was lost to him; for he never opened a work of history; and in his own times, he was himself, in his own eyes, the beginning and the end. It was this profundity of ignorance, (studiously maintained by Anne of Austria, and by Mazarin, for the express purpose of their policy and power,) that placed him so abjectly under the control of his priestly directors. When his Jesuit confessor, Le Tellier (to quiet those periodical scruples which came with indigestion after his full-fed *medid nocte*) assured him, "that all the goods of his subjects were his own private property, and that in taking them to his own personal use, he only took what belonged to him," he believed the dictum and acted upon it. Alternately the dupe of his confessor and his mistresses, he hoped to expiate by a timid submission to the former the irregularities which he committed with the latter; and supposing that he had secured salvation by the *dragonades*, he reproached Heaven with neglect of his worldly affairs, during the reverses of his latter life, and was heard to exclaim, "How, then, has God forgotten all that I have done for him?"—*Lady Morgan*.

695.

Conscience is merely our own judgment of the moral rectitude or turpitude of our own actions.—*Locke*,

696.

Gods of Homer and Lucretius.—I confess I do not know why the account given by Lucretius of the gods

should be thought more impious than that given by Homer, who makes them not only subject to all the weakest passions, but perpetually busy in all the worst and meanest actions of men.—*Sir W. Temple*. [Perhaps the reason is, that in Homer they retain something of sympathy with others, however misdirected or perturbed; whereas the gods of Lucretius are a set of selfish bon-vivants (as it were) living themselves and caring for nobody else.]—*The Tatler*.

697.

Credulity, and superstition, her twin sister, have in all ages been the source whence priestcraft and quackery have derived their wealth. Next to these rich mines we may rank fashion.

698.

Primogeniture.—In England, the powers of the state, however theoretically divided, are, for all practical purposes, vested in a pure oligarchy. A close aristocracy of the titled nobility and the greater landed proprietors, monopolise a paramount influence in parliament; and the king and his ministers can do nothing without their permission: while the people have little direct control over affairs, and are allowed no greater liberty than serves to increase their productive powers as labourers for the benefit of the privileged consumers of the public revenue. It is a notion, deeply engraven in the Englishman's imagination, that the possession of land is something very different, and very superior, to all other sorts of wealth; and that if to this claim to distinction be added a title, and two or three generations of ancestors, the possessor is fairly privileged to quarter his family on the tithes and taxes of the nation. Before this power every knee bows; to it the throne has gradually yielded its prerogative, and the peo-

ple surrendered their rights ; and in it is vested all the substantial authority and real influence, in the English scheme of government. Although the principal part of the public business be transacted in the commons, the lords (represented there by their nominees) in reality decide on all important questions, and give the tone and character to public affairs. In France, on the contrary, the rights of primogeniture are abolished, aristocracy has scarcely any privileges, and the Chamber of Peers is a mere surplusage, a supernumerary wheel in the state machine, which complicates without materially modifying its movements. It is in vain that the executive in creating a peer, dignifies him with a title, and confers on him a legislative power ; he is not thereby separated from the mass of the people, in sentiment or interest, and the spirit of liberty shows itself in the upper house, with nearly as much firmness and purity as in the chamber of deputies.—*Sir C. Morgan.*

699.

Honour.—

Honour is like the glassy bubble,
Which cost philosophers such trouble ;
Where, one part crack'd, the whole does fly,
And wits are crack'd to find out why.—*Butler.*

700.

Poverty.—If you be poor, do not seem poor, if you would avoid insult as well as suffering.—*Goldsmith.*

701.

Sloth.—Sloth is a most pernicious mistress : she smiles, soothes, seduces, and caresses ; but finally destroys every one who yields to her blandishments. Though thou wert Samson, thou wilt lose thy strength, if thou layest thy head

in the lap of this Delilah! Though thou wert Ulysses, thou wilt sink to a state of brutality if thou yield to the solicitations of this Circe! Though thou wert Hercules, thou wilt become contemptible if thou become the slave of this Omphale!—*The Savage.*

702.

Pride, according to the doctrine of some, is the universal passion. There are others who consider it as the foible of great minds; and others again, who will have it to be the very foundation of greatness; but to real greatness, which is the union of a good heart with a good head, it is almost diametrically opposite, as it generally proceeds from the depravity of both, and almost certainly from the badness of the latter. Indeed, a little observation will show us that fools are the most addicted to this vice, and a little reflection will teach us that it is incompatible with true understanding. Accordingly, we see that while the wisest of men have constantly lamented the imbecility and imperfection of their own nature, the meanest and weakest have been trumpeting forth their own excellencies, and triumphing in their own sufficiency.—*Fielding.*

703.

Good Sense.—That good sense which nature affords us, is preferable to most of the knowledge that we can acquire.

Comines.

704.

Formation of Character.—It is of great importance to observe that the character of every man is in some degree formed by his profession. A man of sense may only have a cast of countenance that wears off, as you trace his individuality; while the weak, common man has scarcely ever

any character, but what belongs to the body ; at least, all his opinions have been so steeped in the vat consecrated by authority, that the faint spirit which the grape of his own vine yields, cannot be distinguished. Society, therefore, as it becomes more enlightened, should be very careful not to establish bodies of men, who must necessarily be made foolish or vicious by the very constitution of their profession.—*Mary Wolstonecraft.*

705.

Politics.—As logicians sometimes prove too much by an argument, so politicians often overreach themselves in their schemes.—*Fielding.*

706.

Ignorance and Knowledge.—I believe that it is from our ignorance that our contentions flow ; we debate with strife and with wrath, with bickering and with hatred ; but of the thing debated *upon* we remain in the profoundest ignorance. Like the labourers of Babel, while we endeavour in vain to express our meaning to each other, the fabric by which, for a common end, we would have ascended to heaven from the ills of earth, remains for ever unadvanced and incomplete. Let us hope that knowledge is the universal language which shall re-unite us. As, in their sublime allegory, the Romans signified that only through virtue we arrive at honour, so let us believe, that *only through knowledge can we arrive at virtue.*

E. L. Bulwer. The Disowned.

707.

Historical Evidence.—Were most historical events traced up to their causes, we should find historical evidence very deficient. Mankind is made up of inconsistencies ; and

no man acts invariably up to his predominant character. Our best conjectures, as to the true spring of actions, are very uncertain; the actions themselves is all we must pretend to know from history. That Cæsar was murdered by twenty-four conspirators, I doubt not; but I very much doubt, whether their love of liberty was the sole cause.

Lord Chesterfield.

708.

Reward.—A true Christian can never be disappointed if he doth not receive his *reward* in this world: the labourer might as well complain that he is not paid his hire in the middle of the day.—*Fielding.*

709.

The People.—The opinion, that the majority of the people have no concern in political disquisitions, is at once insulting and injurious. They who maintain it, evidently mean to make a separation in the minds of men, between the government and the nation. It is insulting to the nation, as it insinuates that they are either incapable or unworthy of interfering; and it is injurious to the government and the whole community, as it renders that power, which ought to be an object of love, an object of terror and jealousy.

Such an opinion is fit only for a country subject to absolute power, and in which the people, considered only as conquered slaves, hold their lives and all their enjoyments at the will of the conqueror.

As to the intellectual abilities of the people, it is certain that some of the ablest statesmen, lawgivers, and men of business, have originated from that order which is called plebeian. There is a singular vigour of mind, as well as body, in men who have been placed out of the reach of

luxury and corruption by their poor or obscure condition; and when this vigour of mind has been improved by a competent education, and subsequent opportunities of experience and observation, it has led to very high degrees of mental excellence. Plebeians have arrived at the very first rank in all arts and sciences; and there is nothing in politics so peculiarly abstruse or recondite, as to be incomprehensible by intellects that have penetrated into the profoundest depths of philosophy.

Knox. Spirit of Despotism.

710.

Promises.—The man who is wantonly profuse of his promises, ought to sink his credit as much as a tradesman would, by uttering a great number of promissory notes, payable at a distant day. The truest conclusion in both cases is, that neither intend, or will be able to pay. And as the latter most probably intends to cheat you of your money, so the former at least designs to cheat you of your thanks.—*Fielding.*

711.

Government.—The end of all government is the happiness of the whole community; and whenever it does not secure that, it is a bad government, and it is time it was altered.—*Barlow.*

712.

Men generally satisfied with their own Understandings.
—Although very few men in the world are content with their own fortunes and estates, but would gladly change on any terms for the least advantage, yet no man was ever dissatisfied with his own understanding (especially if it were defective) but always believed himself to be as well

provided that way as any of his neighbours. For ignorance is one of those infirmities that are insensible ; and though it be ever so desperately sick, feels no pain, nor want of health.—*Butler's Remains.*

713.

Bad Governments.—The worst governments are always the most chargeable, and cost the people dearest ; as all men in courts of judicature pay more for the wrongs that are done them, than for the right.—*Butler.*

714.

Passion is the *soul* of *action*, and the great *spur* that hath ever urged mankind to all that is *good* or *wicked*.

Brown's Principles of the Times.

715.

Self-Opinion.—Few men, perhaps, think better of others than of themselves, nor do they easily allow the existence of any virtue of which they perceive no traces in their own minds : for which reason it is observable, that it is extremely difficult to persuade a rogue that you are an honest man, nor would you ever succeed in the attempt, by the strongest evidence, was it not for the comfortable conclusion which the rogue draws—that he who proves himself to be honest, proves himself to be a fool at the same time.—*Fielding.*

716.

A Warrior against a Sportsman.—Sporting was the object of Frederick's abhorrence. Any gentleman known to be addicted to this passion, would wholly have lost his esteem. His nephew, who enjoyed the pleasures of the field but once or twice a-year, took every precaution that

the intelligence might not reach the ears of Frederick. "The butcher," said this monarch, "even the butcher does not kill animals for his pleasure; he does it to supply the necessities of man: but the sportsman kills for pleasure! This is odious! The sportsman should be placed below the butcher in the order of society." Frederick was right; but it is odd to hear this opinion from the mouth of one who killed his thousands of human beings.

Leigh Hunt.

717.

A Hint to the Dogmatical.—They are ill discoverers that think there is no land when they can see nothing but sea.

Bacon.

718.

Acquired Talent often mistaken for Natural.—As it is in the body, so it is in the mind; practice makes it what it is, and most even of those excellencies which are looked on as natural endowments, will be found when examined into more narrowly, to be the product of exercise, and to be raised to that pitch only by repeated actions. Some men are remarked for pleasantness in raillery, others for apologues and apposite diverting stories. This is apt to be taken for the effect of pure nature, and that the rather because it is not got by rules; and those who excel in either of them never purposely set themselves to the study of it as an art to be learnt. But yet it is true, that at first some lucky hit which took with somebody, and gained him commendation, encouraged him to try again, inclined his thoughts and endeavours that way, till at last he insensibly got a faculty in it without perceiving how, and that is attributed wholly to nature, which was much more the effect of use and practice.—*Locke.*

719.

Consolation for the Dull.—There is no talent so useful towards rising in the world, or which puts men more out of the reach of fortune, than that quality generally possessed by the dullest sort of people, and in common speech called *discretion*—a species of lower prudence, by the assistance of which, people of the meanest intellect, without any other qualification, pass through the world in great tranquillity, and with unusual good treatment, neither giving nor taking offence.

720.

Magic of Good Temper.—A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.—*Addison*.

721.

A Prince's best Guards.—Princes by hearkening to cruel counsels, become in time obnoxious to the authors, their flatterers and ministers; and are brought to that, that when they would, they dare not change them; they must go on and defend cruelty with cruelty: they cannot alter the habit. It is then grown necessary they must be as ill as those who have made them: and in the end, they will grow more hateful to themselves, than to their subjects. Whereas, on the contrary, the merciful prince is safe in love, not in fear. He needs no emissaries, spies, intelligencers, to entrap true subjects. He fears no libels, no treasons. His people speak what they think; and talk openly what they do in secret. They have nothing in their breasts, that they need a cypher for. He is guarded with his own benefits.

Ben Jonson.

722.

Exclusive Love of our own Country.—There is scarcely any folly or vice more epidemical among the sons of men, than that ridiculous and hurtful vanity by which the people of each country are apt to prefer themselves to those of every other ; and to make their own customs, and manners, and opinions, the right and wrong of true and false. The Chinese mandarins were strangely surprised and almost incredulous when the Jesuits showed them how small a figure their empire made in the general map of the world.

Bolingbroke.

723.

Generous and True Reflection.—Upon the whole, mankind have used me well ; and though I have as yet reached only the first stage of my journey, I feel myself much indebted for that urbanity, which I always thought more general than many think it to be ; and were it not for the mischievous laws and bad examples of some governments I have passed through, I am persuaded I should be able to give you a better account of our fellow-creatures.—*Ledyard.*

724.

Impolicy of adding to the Gloominess of Death.—I do verily believe that it is those terrible ceremonies and preparations wherewith we set death out, that more terrifies us than the thing itself : a quite new contrary way of living ; the cries of mothers, wives, and children ; the visits of astonished and afflicted friends ; the attendance of pale and blubbered servants ; a dark room set round with burning tapers ; our beds environed with physicians and divines ; in sum, nothing but ghostliness and horror round about us, render it so formidable, that a man almost fancies himself dead and buried already.—*Montaigne.*

725.

True Nobility.—In the estimate of honour, we should learn to value the gifts of nature above those of fortune; to esteem in our ancestors the qualities that best promote the interests of society; and to pronounce the descendant of a king less truly noble than the offspring of a man of genius, whose writings will instruct or delight the latest posterity.—*Gibbon*.

726.

Gaming is a vice the more dangerous as it is deceitful; and, contrary to every other species of luxury, flatters its votaries with the hopes of increasing their wealth; so that avarice itself is so far from securing us against its temptations, that it often betrays the more thoughtless and giddy part of mankind into them, promising riches without bounds, and those to be acquired by the most sudden, as well as easy, and indeed pleasant means.—*Fielding*.

727.

Pretended Philosophy.—In proportion that credulity is a more peaceful possession of the mind than curiosity, so far preferable is that wisdom which converses about the surface, to that pretended philosophy which enters into the depth of things, and then comes back gravely with informations and discoveries, that in the inside they are good for nothing.—*Swift*.

728.

On Education.—"There is a strange distrust of human reason," says a noble author, "in every human institution." We know no institution in which this distrust is more apparent than in those connected with education. Let us observe it in one respect only—in the continued

practice to this day of making the first and the last business of the modern system of school learning, the study of the dead languages of Greece and Rome. Now it would seem to a rational observer that this never could have happened if the plan had been coolly investigated, and the reason upon which it was first founded, fairly stated and considered. Such, however, is the weight and complexity of prejudice, with which this very plain but very important matter has become encumbered, that a person who undertakes to call in question the advantages of what is termed classical education, is immediately supposed to be either a jacobin or infidel, or both, and surely fraught with some design hostile to the peace and polish of society. This seems very unaccountable; and yet the association of ideas on which this monstrous supposition is established, may, nevertheless, be traced. Classical learning the university, the university the clergy, the clergy the church, the church the state, the state the church, church and state; a foe to classical learning is an enemy to church and state!! the chain is entire—the position admits of no doubt. Now notwithstanding all this, and with the horror of the heresy before us, we shall take leave to call in question the wisdom of this very ancient practice.—*London University Magazine.*

729.

Old Age.—Old age, I conceive, is by no means one of the evils of life; because in proportion as the infirmities of the aged increase in number and degree, their sensibility also becomes more languid; and because to them the mere pleasure of living compensates the pains of life. An old man's greatest infelicity is the near prospect of death; to which a young man submits with much better grace.

Panages.

730.

Emulation extinguished by Perfection.—Perhaps it may not be for the advantage of any nation to have the arts imported from their neighbours in too great perfection. This extinguishes emulation, and sinks the ardour of the generous youth. So many models of Italian painting brought into England, instead of exciting our artists, is the cause of their small progress in that noble art. The same, perhaps, was the case of Rome, when it received the arts from Greece.—*Hume's Essays.*

731.

Monarchy and Republicanism.—However perfect the monarchical form may appear to some politicians, it owes all its perfection to the republican ; nor is it possible that a pure despotism, established among a barbarous people, can ever, by its native force and energy, refine and polish itself. It must borrow its laws, its methods, and its institutions, and consequently its stability and order, from free governments. These advantages are the sole growth of republics.—*Hume.*

732.

Mortality of the Human Species.—The inhabitants of a place are renewed almost every thirty years. In Europe, one half die before they are twenty years of age. It is probable that there are not any species of animal, domestic or savage, the half of whose little ones perish before they arrive at their full growth.—*De Pauw.*

733.

The People.—The greatest scholars, poets, orators, philosophers, warriors, statesmen, inventors, and improvers of the arts, arose from the lowest of the people. If

we had waited till courtiers had invented the art of printing, clock-making, navigation, and a thousand others, we should probably have continued in darkness to this hour. They had something else to do, than to add to the comforts and conveniences of ordinary life. They had to worship an idol with the incense of flattery, who was often much more stupid than themselves, and who sometimes had no more care or knowledge of the people under him, or their wants, than he had of arts or literature.

Knox's Spirit of Despotism.

734.

Humanity.—Humanity is, in regard to the other social affections, what the first lay of colours is in respect to a picture. It is a ground on which are painted the different kinds of love, friendship, and engagement.

As the ancients held those places sacred, which were blasted with lightning, we ought to pay a tender regard to those persons who are visited with affliction.

A general civility is due to all mankind; but an extraordinary humanity and a peculiar delicacy of good breeding is owing to the distressed, that we may not add to their affliction by any seeming neglect.—*Anon.*

735.

Counsel for a Bride and Bridegroom.—Every little thing can blast an infant blossom; and the breath of the south can shake the little rings of the vine, when first they begin to curl like the locks of a new-weaned boy; but when by age and consolidation they stiffen into the hardness of a stem, and have, by the warm embraces of the sun and the kisses of heaven, brought forth their clusters, they can endure the storms of the north, and the loud noises of a tempest, and yet never be broken; so are the early

unions of an unfixed marriage; watchful and observant, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word. After the hearts of the man and the wife are endeared, and hardened by a mutual confidence and experience, longer than artifice and pretence can last, there are a great many remembrances, and some things present, that dash all little unkindnesses in pieces.

Jeremy Taylor.

736.

The Christian religion, in the primitive times, was bred up under the greatest tyranny in the world, and was propagated by being oppressed and prosecuted; but in after times, when it was delivered from that slavery, it inclined to be tyrannical itself; for when the popes had reduced their cruelest enemies, the Roman emperors, they assumed a greater and more extravagant power than the others ever pretended to; as if religion having served out an apprenticeship to tyranny, as soon as it was out of its time, had set up for itself.—*Butler.*

737.

Self-Love.—Self-love is not, in its own nature, either a good or an evil, a virtuous or a vicious principle. It is solely a propensity to possess whatever we suppose to be good for us, or gratifying to our nature. It is operative where virtue and vice have no concern. Its irregular operations are obvious in vice; while its temperate, well regulated influence is obvious in all the personal virtues.

Cogan's Ethical Questions.

738.

Aristocracy and a Standing Army.—It may perhaps be asked why Booth could go to the tavern, and not to the

oratorio, with his wife. In truth, then, the tavern was within hallowed ground, that is to say, in the verge of the court; for of five officers that were to meet there, three besides Booth were confined to that air, which hath been always found extremely wholesome to a broken military constitution. And here, if the good reader will pardon the pun, he will scarce be offended at the observation; since how is it possible that, without running in debt, any person should maintain the address and appearance of a gentleman, whose income is not half so good as that of a porter? It is true that this allowance, small as it is, is a great expense to the public; but if several more unnecessary charges were spared, the public might, perhaps, bear a little increase of this without much feeling it. They would not, I am sure, have equal reason to complain at contributing to the maintenance of a set of brave fellows, who, at the hazard of their health, their limbs, and their lives, have maintained the safety and honour of their country; as when they find themselves taxed to the support of a set of drones, who have not the least merit or claim to their favour; and who, without contributing in any manner to the good of the hive, live luxuriously on the labours of the industrious bee.—*Fielding's "Amelia."*

739.

Happiness.—There is nothing more difficult than to lay down any fixed and certain rules for happiness, or indeed to judge with any precision of the happiness of others from the knowledge of external circumstances. There is sometimes a little *speck of black* in the brightest and gayest colours of fortune, which contaminates and deadens the whole. On the contrary, when all without looks dark and dismal, there is often a *secret ray of light within the mind*, which turns everything to real joy and gladness.—*Fielding.*

740.

Things above Reason.—Of such men as these I usually demand, whether their own assent to the things they would have us believe, be grounded upon some *rational argument*. If they say 'tis not, they are fools to believe it themselves; and I should add to the number of fools, if, after this acknowledgment, I should believe them: but if they say it is, I desire them to produce their argument; for since 'tis framed by a human understanding, the force of it may also be comprehended and judged of by a human understanding: and 'tis to no purpose to say that the subject surpasses human reason; for if it do so indeed, it will surpass theirs as well as mine, and so leave us upon even terms. And let the thing assented to be what it will, the assent itself must be founded upon a sufficient reason, and consequently upon one that is intelligible to the human intellect that is wrought on by it.

A Discourse of Things above Reason, 1681.

741.

Philosophical Necessity.—I observed that, however men had, from the beginning of the world, endeavoured to blink the great question of *necessity*, still the majority had decided with the Stoics, and that every positive religion, and every system of philosophy, had propounded that doctrine; indeed, most of them had done more, and had maintained it in one shape or other. Nor can I forego my admiration of those who had the firmness of mind to entertain this great and eternal truth, and the boldness to avow a dogma which carries with it so many consolations; for it checks the swellings of pride, and dissipates the sighs of despair: it dries up the tears of sorrow, and perpetually presents to our longing sight Hope. She, who is decked out in never fading colours, she, who sits upon the war-

lor's crest, and beside him in his dismal cell, who ever accompanies the weary steps of the slave, and who lulls all to balmy repose, saving fortune's fools ; she is, indeed, the first-born offspring of our reason !—*Maltravers.*

742.

A credulous person is like a pitcher, borne by the ears, empty of itself, but apt to hold whatsoever is put into it.

Butler.

743.

War.—I have seen burned cities, desolated fields, and impoverished families : I have heard the groans of the father when deprived of his son, the support of his age ; I have witnessed the despair of the mother, when bereaved of the delight of her eyes and the joy of her life ; I have heard the frantic cries of the widow, and have seen the tears of the orphan ; I have beheld the decrepid soldier oppressed with age and covered with wounds, begging a wretched support at the doors of the opulent : “ This is thy work, O war ! these are thy fruits, O ambition ! ”

The Savage.

744.

Freedom of Speech.—Without freedom of thought there can be no such thing as wisdom ; and no such thing as public liberty without freedom of speech : which is the right of every man, as far as by it he does not hurt and control the right of another ; and this is the only check which it ought to suffer, and the only bounds which it ought to know.

Freedom of speech produces excellent writers, and encourages men of fine genius. Tacitus tells us, that the Roman commonwealth bred great and numerous authors,

but when it was enslaved, its great wits were no more. Tyranny had usurped the place of equality, which is the soul of liberty, and destroyed public courage. The minds of men, terrified by unjust power, degenerated into all the vileness and methods of servitude; abject sycophancy and blind submission became the only means of preferment, and indeed of safety: men durst not open their mouths but to flatter.

Pliny the Younger observes that this dread of tyranny had such effect, that the senate, the great Roman senate, became at last stupid and dumb. And in one of his epistles, speaking of the works of his uncle, he makes an apology for eight of them, as not written with the same vigour which was to be found in the rest; for that these eight were written in the reign of Nero, when the spirit of writing was cramped by fear.—*Gordon*.

745.

Contentment.—This is the foundation of contentment in all conditions, and of patience under sufferings: that death, which is not far off, when it removes us out of this world, will take us from the sufferings of it.—*Sherlock*.

746.

The nature of man is far from being in itself evil; it abounds with benevolence, charity, and pity, coveting praise and honour, and shunning shame and disgrace. Bad education, bad habits, and bad customs, debauch our nature, and drive it headlong, as it were, into vice.—*Fielding*.

747.

Titles.—Through all the vocabulary of Adam there is not such an animal as a count or duke; neither can we connect any certain ideas with the words. Whether they

mean strength or weakness; wisdom or folly; a child or a man; the rider or the horse; is all equivocal. What respect then can be paid to that which describes nothing, and which means nothing? Imagination has given figure and character to centaurs and satyrs, down to all the fairy tribe: but *titles* baffle even the powers of fancy, and are a chimerical nondescript.—*Anon.*

748.

The wisdom of the ancients, as to the government of life, was no more than certain precepts what to do, and what not; and men were much better in that simplicity; for as they became to be more learned, they grew less careful of being good. That plain and open virtue is now turned into a dark and intricate science; and we are taught to dispute, rather than to live.—*Seneca.*

749.

On Education.—Every wrong propensity may be finally subdued or considerably corrected; every right one may be assisted by additional motives and carried on to yet higher perfection. Even in the worst characters some capacity for virtuous improvement, of which no vestige has yet been observed, may be discovered or drawn forth; and upon the best, restraints may be employed against vicious inclinations, which from the mere absence of opportunity, have not hitherto been suspected.

Parr's Discourse on Education.

750.

Reason and Truth.—It is an old remark, that when reason is against a man, the man is apt to be against reason; and so, too, when truth is against a man, the man is apt to be against truth, and to fly to revolution.—*Examiner.*

751.

Infinity and Variety of Life and Being.—Sometimes in moments of depression, nature appears to me a vast body of water, which for ever encroaches on its own icy shores, and melts them away. On them are seen the million shapes of individual existence, from the leaf and grain of sand to man, each in turn devoured and lost in the advancing waves of that ocean, which they all swell with the same substance as its own. On the opposite verge to that on which I am placed, the surf is congealing, perhaps into strand, and forming, as it hardens, innumerable modes of being, each to last but for a day, and be again absorbed and diffused in the returning tide.—*Arthur Coningsby*.

752.

Metaphorical Reasoning.—A promise is a child of the understanding and the will: the understanding begets it, the will brings it forth. He that performs, delivers the mother: he that breaks it, murders the child. If he be begotten in the absence of the understanding, it is a bastard, but the child must be kept. If thou mistrust thy understanding, promise not; if thou hast promised, break it not: it is better to maintain a bastard, than to murder a child.—*Quarles*.

753.

Sensibility to Music.—The published fact of the female who died from hearing too much music, we do not imagine to be well known in this country; we therefore give a sketch of it taken from the Surgical Repertory of Turin. A woman, twenty-eight years of age, who had never left her village or heard a concert, was present at a three days' fête in 1834, and dancing was carried on to the sounds of a brilliant orchestra. She entered into the amusement with

ardour, and was delighted ; but the fête once finished, she could not get rid of the impression which the music had made upon her. Whether she ate, drank, walked, sat still, lay down, was occupied or unoccupied, the different airs which she had heard were always present, succeeding each other in the same order as that in which they were executed. Sleep was out of the question, and the whole body being deranged in consequence of this, medical aid was called in ; but nothing availed, and in six months the person died without having for one moment lost the strange sensation ; even in her last moments she heard the first violin give some discordant notes, when, holding her head with both hands, she cried, “ Oh ! what a false note ; it tears my head.” We have heard of another instance of this, in an aged person, who, from the year 1829, has had the greatest difficulty in going to sleep, because he every evening feels an irresistible desire to hear an air which belongs to the mountains of Auvergne. He has tried reading aloud, thinking deeply, and several other means to get rid of it, but it is of no use, he is invariably forced, mechanically, to utter the words in the idiom of Auvergne.

754.

Contempt of Events.—There can be no peace in human life, without the contempt of all events. He that troubles his head with drawing consequences from mere contingencies, shall never be at rest.—*L' Etrange*.

755.

Conversation.—The reason why we meet with so few men who are agreeable in conversation is, that there are scarce any who think not more of what they have to advance, than of what they have to answer. Even those who have the most address and politeness, fancy they do

enough, if they only *seem* to be attentive ; at the same time that their eyes and minds betray a distraction as to what is addressed to them, and an impatience to return to what they themselves were saying : not reflecting that to be thus studious of pleasing themselves, is but a poor way of pleasing or convincing others ; and that to hear patiently, and answer precisely, are the great perfections of conversation.—*Roche foucault.*

756.

Age.—How vain are such who are desirous of life, yet would avoid old age : as if it were a reproach to look old ! Tell a woman of her age, and perhaps you make her as deeply blush as if you accused her of incontinency.

L'Estrange.

757.

Title and ancestry render a good man more illustrious, but an ill one more contemptible. Vice is infamous, though in a prince, and virtue honourable, though in a peasant.—*Addison.*

758.

Of Talkers.—Nothing is more generally exploded than the folly of talking too much ; yet I rarely remember to have seen five people together, where some one among them has not been predominant in that kind, to the great constraint and disgust of all the rest. But among such as deal in multitudes of words, none are comparable to the sober deliberate talker, who proceeds with much thought and caution ; makes his preface ; branches out into several digressions ; finds a hint that puts him in mind of another story, which he promises to tell you when this is done ; comes back regularly to his subject ; cannot readily call to

mind some person's name ; holding his head, complains of his memory : the whole company all this while is in suspense ; at length, he says it is no matter, and so goes on. And, to crown the business, it perhaps proves at last a story the company has heard fifty times before ; or, at best, some insipid adventure of the relater.—*Swift*.

759.

Our good Qualities.—It is generally admitted and very frequently proved, that virtue and genius, and all the natural good qualities which men possess, are derived from their mothers.—*Theodore Hook*.

760.

Doing Justice to Others.—What makes it so difficult to do justice to others is, that we are hardly sensible of merit, unless it falls in with our own views and line of pursuit ; and where this is the case, it interferes with our own pretensions. To be forward to praise others, implies either great eminence, that can afford to part with applause ; or great quickness of discernment, with confidence in our own judgments ; or great sincerity and love of truth, getting the better of our self-love.—*Hazlitt*.

761.

Talents.—Talents give a man a superiority far more agreeable than that which proceeds from riches, birth, or employments, which are all external. Talents constitute our very essence.—*Rollin*.

762.

Politeness.—To say the truth, the world is filled with cheats, who, however, were not born but are become so. Nature intended we should act openly, and show ourselves

such as we are. Experience has shown that this is inconvenient, and that to mix with the world, our inclinations must be moderated and regulated. This has taught men wariness and dissimulation. This is a state of violence and slavery to which a good mind accustoms itself with pain. Habit cannot destroy nature, and he who succeeds best in acquired politeness, can never be guarded against but by those who have learnt the same dissimulation, and the same unfeeling courage to use it.

The By-Stander.

763.

How to govern.—The surest way of governing, both a private family and a kingdom, is for a husband and a prince to yield at certain times something of their prerogative.—*Anon.*

764.

Knowledge of Books.—Knowledge of books in recluse men, is like that sort of lantern, which hides him who carries it, and serves only to pass through secret and gloomy paths of his own; but in the possession of a man of business, it is a torch in the hand of one who is willing and able to show those who are bewildered, the way which leads to prosperity and welfare.—*Spectator.*

765.

The Perpetuity of the Human Race.—How finely has Burke described our perpetuity as a whole, with our fleeting and perishable state as individuals. "Such," says he, "is the mode of existence decreed to a permanent body composed of transitory parts; wherein, by the disposition of a stupendous wisdom, moulding together the great mysterious incorporation of the human race, the whole at one

time is never old, or middle-aged, or young ; but in a condition of unchangeable constancy, moves on through the varied tenor of perpetual decay, fall, renovation, and progression."

766.

Innocence and Guilt.—Innocence, even in its crudest simplicity, has some advantages over the most dexterous and practised guilt. Equivocal appearances may, to be sure, accidentally attend it in its progress through the world, but the very scrutiny, which these appearances will excite, operates in favour of innocence, which is secure the moment it is discovered. But guilt is a poor, helpless, dependent being. Without the alliance of able, diligent, and, let me add, fortunate fraud, it is inevitably undone. If the guilty culprit be obstinately silent, it forms a deadly presumption against him : if he speaks, talking tends only to his discovery, and his very defence often furnishes the materials for his conviction.

Junius's Miscellaneous Letters.

767.

Unkindness.—More hearts pine away in secret anguish, for unkindness from those who should be their comforters, than for any other calamity in life.—*Young.*

768.

Rich and Poor.—Poverty leads to the commission of crimes, riches preclude the exercise of virtue. The difficulty in the poor man is to be honest, in the rich to be just. Poverty is dangerous to the man, riches are dangerous to the Christian. But the rich, in a moral light, stand in the greatest danger ; for the vices of the rich are exaggerated by neglecting to relieve the virtues of the poor,

while the vicious poor are very likely to be reclaimed by the well-extended benefactions and charitable admonitions of the virtuous rich.—*The By-Stander*.

769.

Old Age.—"Thou shalt rise up before the hoary head, and honour the face of an old man—I am the Lord."

This benevolent precept is found in the law, which was delivered to Moses. The Jews may, for aught we know to the contrary, observe this commandment: but the Christians, we suppose, consider it as a part of the *ceremonial law*; and therefore not binding on them or their posterity. We have often heard religious sophists discuss this *knotty point* about the moral and ceremonial laws with uncommon ingenuity. Whenever any of the precepts or commandments found in the five books of Moses, or indeed in any part of the Old or New Testament, appeared repugnant to the doctrines of the church or the *practices* of the faithful, these biblical critics will be sure to inform you that they are a part of the ceremonial law; and therefore not to be observed by Christians under the new dispensation. Now as we have never seen a young Christian "rise up to the hoary head or honour the face of an old man," unless his age were supported by wealth or authority, we are necessarily led to suppose that the precept above mentioned is considered as a part of the ceremonial law of the Jews, and imposes no obligation on "the children of the kingdom."—*The Savage*.

770.

The Dream.—Oppressed with these disconsolate reflections we fell asleep in our chair, and found ourself in a green field on the banks of the Ohio. It was a delightful evening; the winds were hushed; the sun was descending in the west; and the clouds were dyed with crimson and gold.

The flocks were about to leave their pasture ; the birds were preparing to seek refuge in the neighbouring trees ; and millions of insects were enjoying the last beams of the departing sun. We were carried from one place to another with a light and easy motion, and the tranquillity of nature reigned in our bosom ; but our attention was suddenly arrested by the appearance of a young man on the banks of the river. His visage was pale, and his dress disordered. He walked hastily up and down with an air of distraction. While we regarded him with mute astonishment, he exclaimed with a loud voice, " It shall be done ! " and plunged headlong into the stream.

It seems as though we were inclined to do a good action in our sleep, for we do not remember that we felt any *prudential* hesitation at that moment. We rushed into the flood, and bore him to the shore. He lay some time apparently lifeless. The water gushed from his mouth and nostrils. He opened his eyes, and regarding us with a look of despair and reproach, he exclaimed, " The struggle was past ! I had vanquished my adversary—and now again I must endure the fever of life ; again I must taste the bitterness of death :—you are also my enemy ! "

We attempted to speak ; but he would not hear us. He stood up and compelled us to be silent.

" My name has perished ; I am sick of my existence. Why would you save him who is determined to die ? You are also my enemy ! "

" I have tasted the pleasures of life ; but I have found them bitter. I was warm in friendship, and enthusiastic in love ; but my friends were perfidious, and my mistress was false.

" I engaged in the pursuits of the world ; but I was not possessed of cunning, duplicity, servility, and meanness ;—my attempt was unsuccessful.

"I said, I will be as a stranger on the earth. I will draw amusement from the pursuits of these mortals that surround me; but their vice was offensive, and their follies disgusting.

"When the trumpet of fame no longer is heard; when honour and glory no longer call; when friendship no longer deludes; when passion no longer impels; when the sunshine of hope has ceased to illumine our footsteps; what then?—It is time to die.

"Hark! I hear even now, through the gathering gloom of night, the still small voice which the prophet heard in the wilderness, *What dost thou here, Elijah?*—I do nothing here: I must be gone." So saying, he darted into the flood; and we saw him no more.

It had become dark; the cold winds rushed along the face of the stream; and the chill damps of the night overcame us.

We awoke; our fire had burned down; the candle had sunk into the socket; the watchman was proclaiming "half past two o'clock;" and we hastened to our bed, repeating, "Thank God, 'twas but a dream!"—*The Savage.*

771.

Life.—While we are reasoning concerning life, life is gone; and death, though perhaps they receive him differently, yet treats alike the fool and the philosopher.

Hume.

772.

Benevolence.—The opportunity of making happy is more scarce than we imagine; the punishment of missing it is, never to meet with it again; and the use we make of it leaves us an eternal sentiment of satisfaction or repentance.

Rousseau.

773.

Hypocrite.—'Tis not that the hypocrite despises a good character, that he is not one himself, but because he thinks he can purchase it at a cheaper rate than the *practice* of it, and thus obtain all the applause of a good man, merely by pretending to be so.—*Fielding*.

774.

The Conduct of the Understanding in the ordinary Course of human Actions.—If we consider the ordinary course of human actions, we shall find that the mind restrains not itself by any general and universal rules, but acts on most occasions as it is determined by its present motives and inclinations. As each action is a particular individual event, it must proceed from particular principles, and from one immediate situation within ourselves, and with respect to the rest of the universe. If, on some occasions, we extend our motives beyond those very circumstances which gave rise to them, and form something like *general rules* for our conduct, it is easy to observe, that these rules are not inflexible, but allow of many exceptions. Were men, therefore, to take the liberty of acting with regard to the laws of society, and its essential duties, as they do in every other affair, they would conduct themselves, on most occasions, by particular judgments, and would take into consideration the character and circumstances of the persons, as well as the general nature of the question. Whence is it that some men far surpass others in understanding?

1. One man has a better memory than another, and can apply his attention better; which leads him to reason better, from what he has read and learnt.

2. One man in complicated causes, is better able to comprehend the whole system of objects than another, and, of course, can infer more justly their consequences.

3. One man is able to carry on a chain of consequences to a greater length than another.

4. Few men can think long, without running into a confusion of ideas, and mistaking one thing for another; and there are various degrees of this infirmity.

5. The circumstance on which the effect depends is frequently involved in other circumstances, which are foreign and extrinsic; the separation of it often requires attention, accuracy, and subtlety.

6. Forming of general maxims from particular observation, is a very nice operation, and nothing is more common, from haste and narrowness of mind, than to commit mistakes in this particular.

7. In reasoning from analogy, he who has greatest experience, or the greatest promptitude of suggesting analogies, will be the better reasoner.

8. Biases from prejudice, education, passion, party, &c., hang more on one mind than another. After we have acquired a confidence in human testimony, books and conversation enlarge more the sphere of one man's experience and thought than those of another.

It would be easy to discover many other circumstances that make a difference in the understandings of men.

Hume.

775.

Soldier.—A soldier is a being hired to kill in cold blood, as many of his own species, who have never offended him, as possibly he can.—*Swift.*

776.

Professions.—Nothing is more unjust than to carry our prejudices against a profession into private life, and to borrow our idea of a man from our opinion of his calling.

Habit, it is true, lessens the horror of those actions which the profession makes necessary, and consequently habitual; but in all other instances, nature works in men of all professions alike.—*Fielding*.

777.

Rich and Poor.—

Ah ! little think the gay licentious proud,
Whom pleasure, power, and affluence surround ;
They who their thoughtless hours in giddy mirth,
And wanton, often cruel, riot waste ;
Ah ! little think they, how many feel, this very
moment, death,

And all the sad variety of pain :
How many pine in want, and dungeon glooms,
Shut from the common air, and common use
Of their own limbs : how many drink the cup
Of baleful grief, or eat the bitter bread
Of misery ; sore pierc'd by wintry winds,
How many shrink into the sordid hut
Of cheerless poverty !—thought fond man

Of these—

The conscious heart of charity would warm,
And her wide wish benevolence dilate ,
The social tear would rise, the social sigh ;
And into clear perfection, gradual bliss,
Refining still, the social passions work.

Thomson's Seasons. Winter.

778.

No Effort Fruitless.—My firm belief in the moral government of the world will not suffer me to think that any good effort is ever entirely lost, or that any strenuous and honest endeavour to improve the condition of man is ulti-

mately made in vain. One effort may seem insulated and inefficacious, one endeavour may appear sterile and fruitless, but many make an aggregate that is always sooner or later productive of a corresponding benefit. The moral and physical world will furnish abundant evidence of this cheering and salutary truth.—*Rev. R. Fellowes.*

779.

Tragedies.—The pleasure arising from an extraordinary agitation of the mind, is frequently so great as to stifle humanity: hence arises the entertainment of the common people at executions, and of the better sort at tragedies.

L'Abbé du Bois.

780.

Priest.—Let a man abuse a physician, he makes another physician his friend; let him rail at a lawyer, another will plead his cause gratis; if he libels this courtier, that courtier receives him into his bosom; but let him once attack an *hornet*, or a *priest*, both nests are instantly sure to be upon him.—*Fielding.*

781.

Vice.—Though the gods should not know, and men should not punish, yet would I not commit it, so mean a thing is vice.—*Seneca.*

782.

Wise Men and Fools.—Wise men do foolish things, it is true, but it is because they are men, and it is the nature of man to be imperfect. But this is not all; an error in a man of understanding is magnified into an egregious folly, while a fool, from whom nothing is expected, excites no wonder though he commit every moment follies of the

greatest magnity. Again, sensible men, to their honour, attempt more than fools, and thereby expose themselves to the commission of follies, which fools, for want of capacity, cannot be liable to. Thus fools, instead of exposing, ought to venerate the very follies of sensible men. But there will be eternally this difference, that while men of sense pity fools, fools must envy men of sense.

The By-Stander.

783.

Fashion is the great governor of this world. It presides not only in matters of dress and amusement, but in law, physic, politics, religion, and all other things of the gravest kind: indeed the wisest of men would be puzzled to give any better reason why particular forms in all these have been at certain times universally received, and at others universally rejected, than that they were in or out of fashion.—*Fielding.*

784.

A human Privilege.—Brutes never make themselves ridiculous; that is the peculiar prerogative of man. The former, in their strangest vagaries, act according to nature; while the latter, in trying to go beyond her, render themselves contemptible in the eyes of others, just in proportion as they excel in their own.

Tyerman and Bennett's Missionary Travels.

785.

Duty of Old Age.—A material part of the duty of the aged consists in studying to be useful to the race who succeeds them. Here opens to them an extensive field, in which they may so employ themselves as considerably to advance the happiness of mankind. To them it belongs

to impart to the young the fruit of their long experience ; to instruct them in the proper conduct, and to warn them of the various dangers of life ; by wise counsel to temper their precipitate ardour ; and both by precept and example to form them to piety and virtue.

Aged wisdom, when joined with acknowledged virtue, exerts an authority over the human mind, greater even than that which arises from power and station. It can check the most forward, abash the most profligate, and strike with awe the most giddy and unthinking.—*Dr. Blair.*

786.

Free Governments.—It is certain that the people, if left to themselves, do generally, if not always, judge well.—They have their five senses in as great perfection as have those who would treat them as if they had none. And there is oftener found a great genius carrying a pitch-fork than carrying a white staff.—*Gordon.*

787.

Good nature is that benevolent and amiable temper of mind, which disposes us to feel the misfortunes and enjoy the happiness of others ; and, consequently, pushes us on to promote the latter, and prevent the former ; and that without any abstract contemplation on the beauty of virtue, and without the allurements or terrors of religion.

Fielding.

788.

Manners.—With virtue, capacity, and good conduct, one still can be insupportable. The manners, which are neglected as small things, are often those which decide men for or against you. A slight attention to them would have prevented their ill judgments. There is scarcely any

thing required to be believed proud, uncivil, scornful, dis-obliging—and still less to be esteemed quite the reverse of all this.—*La Bruyere*.

789.

Injury.—An injury unanswered in course grows weary of itself, and dies away in a voluntary remorse.

In bad dispositions, capable of no restraint but fear, it has a different effect—the silent digestion of one wrong provokes a second.—*Sterne's Sermons*.

790.

Government.—Government is, or ought to be, instituted for the common benefit, protection, and security of the people, nation, or community, and not for the particular emolument or advantage of any single man, family, or set of men, who are part only of that community.

Pennsylvania Declaration of Rights.

791.

Objects of themselves have no Value.—Objects have absolutely no worth or value in themselves. They derive their worth merely from the passion. If that be strong, and steady, and successful, the person is happy. It cannot reasonably be doubted, but a little miss, dressed in a new gown for a dancing-school ball, receives as complete enjoyment as the greatest orator, who triumphs in the splendour of his eloquence, while he governs the passions and resolutions of a numerous assembly.—*Hume*.

792.

Destructive Kissing.—Cicero speaks of a bronze statue of Hercules, which had the features worn away by the frequent osculations of the devout. Several instances of the

same kind have occurred in modern times. The face of a figure of the Saviour among the bronze bas-reliefs which adorn the Casa Santa at Loretto, has in this way been quite kissed away. The foot of the famous statue of Saint Peter, in the Vatican, has lost much of its metal by the continual application of the lips and foreheads of votaries; and it has been found necessary to protect the foot of the statue of the Saviour by Michael, in the Minerva, from similar injury, by a brass buskin.

Chambers' Edinburgh Journal.

793.

Criticism.—There is a light in which many modern critics may with great justice and propriety be seen, and this is that of a common slanderer. If a person who pries into the characters of others with no other design but to discover their faults, and to publish them to the world, deserves the title of *a slanderer of the reputation of men*, why should not a critic, who reads with the same malevolent view, be as properly styled *the slanderer of the reputation of books*?

The slander of a book is in truth the slander of the author, for as no one can call another bastard without calling the mother a w—e; so neither can any critic give the names of *sad stuff—horrid nonsense*, &c. &c. to a book, without calling the author a blockhead, which, though in a moral sense, it is preferable to that of villain, is perhaps rather more injurious to his worldly interest.—*Fielding.*

794.

War.—War, though it may be undertaken, according to popular opinions and popular language, with justice, and prosecuted with success, is a most awful calamity; it generally finds men sinners, or makes them such; for, so

great is usually the disproportion between the provocation and the punishment, between the evil inflicted or suffered, and the good obtained, or even proposed, that a serious man cannot reconcile the very frequent rise, and the very long continuance of hostilities, to reason or to humanity. Upon whom, too, do the severities of war fall most heavily? In many cases, they by whom contention is begun, or cherished, feel their influence extended, their dependents multiplied, and their wealth, in the regular and fair course of public business, increased. While fields are laid waste, and cities depopulated, the persons by whose commands such miseries take place, are often wantoning in luxurious excess, or slumbering in a state of unfeeling and lazy repose. The peaceful citizen is in the mean time crushed under the weight of exaction, to which, for "conscience' sake," he submits; the industrious merchant is impoverished by unforeseen and undeserved losses; and the artless husbandman is dragged away from those who are nearest and dearest to him, in order to shed the blood of beings as innocent and as wretched as himself, to repel injuries which he never felt or suspected, and to procure advantages which he may never understand or enjoy. Such are the aggravating circumstances belonging to war, when it is carried on against a foreign enemy; and though it be disarmed of many terrors which accompanied it in less enlightened and less civilised ages.—*Parr's Discourse on the late Fast.*

795.

Clergymen expose the kingdom of heaven to sale, that with the money they may purchase as much as they can in this world; and therefore they extol and magnify the one, as all chapmen do a commodity they wish to part with, and cry down the other, as all buyers are wont to

do that which they have the greatest longing to purchase, only to bring down the price, and gain the better bargain by it. And yet in the general, the world goes on still as it's used to do; and men will never utterly give over the other world for this, nor this for the other.—*Butler*.

796.

Self-Knowledge the highest Philosophy.—

If thou be one whose heart the holy forms
Of young imagination have kept pure,
Stranger! henceforth be warn'd: and know that pride,
Howe'er disguised in its own majesty,
Is littleness; that he who feels contempt
For any living thing, hath faculties
Which he has never used; that thought with him
Is in its infancy. The man whose eye
Is ever on himself, doth look on one,
The least of Nature's works, one who might move
The wise man to that scorn which wisdom holds
Unlawful ever. O be wiser, thou!
Instructed that true knowledge leads to love;
True dignity abides with him alone,
Who, in the silent hour of inward thought,
Can still suspect, and still revere himself,
In lowliness of heart.—*Wordsworth*.

797.

Method of Conversion in the Missions of California.—

He described to us their method of conversion. The monks, he said, send dragoons into the mountains, to catch the free heathens, that they may convert them into Christian slaves. For this species of chase, the huntsman is provided with a strong leathern noose fastened to his saddle, long enough to throw to a great distance, and

acquires such dexterity in the practice, as seldom to miss his aim. As soon as he perceives a troop of Indians, he throws his noose over one of them before he has time to defend himself, then setting spurs to his horse, rides back to his mission with his prisoner, and is fortunate if he brings him there alive. I can myself bear witness to the skill and boldness of the dragoons, in the management of their horses, and in the use of the noose, with which two or three of them, in conjunction, will catch even bears and wild bulls ; a single man is sufficient to capture an Indian.

Kotzebue's New Voyage round the World, in 1823, &c.

798.

Pleasure of being an Emperor.—When the Emperor Joseph the Second was in Paris, in the reign of Louis the Sixteenth, he was in the habit of walking about the city incognito. One morning, he went into an elegant coffee house, and asked for a cup of chocolate. He was plainly dressed, and the waiters insolently refused it, saying it was too early. Without making any reply, he walked out, and went into a little coffee-house, nick-named the one-eyed. He asked for a cup of chocolate, and the landlord politely answered, that it should be ready in a moment. While he waited for it, as the coffee-house was empty, he walked up and down, and was conversing on different subjects, when the landlord's daughter, a very pretty girl, made her appearance. The emperor wished her a good day, according to the French mode ; and observed to her father that it was time she should be married. " Ah !" replied the old man ; " if I had but a thousand crowns, I could marry her to a man who is very fond of her—but, sir,—the chocolate is ready." The emperor called for pen, ink, and paper ; the girl ran to

fetch them ; and he gave her an order on his banker for six thousand livres.—*The Tatler*.

799.

Suppressing Opinions.—It is impossible to subdue the human mind by making war against opinions ; it may succeed for a season, but the end thereof is death. Milton has truly said that a forbidden book is a spark of truth that flies up in the face of him who seeks to tread it out, and that a government which seeks its safety in the suppression of the press, by sanguinary penalties, is like the gentleman who heightened the wall of his park to keep out the crows. The human mind cannot be imprisoned, it is impressive and immortal. Reform the abuses which obscure the constitution, and we will answer for its safety. Statesmen have, in all ages, distracted governments by their ambition ; parties will always create animosities, and sometimes confusion, by their discordant interests ; tumults will occasionally arise out of the best of human passions, in the best ordered states ; but where an enlightened and faithful administration of justice exists in any country, that country may be said to be secure.

Anon.

800.

On Free Will.—The inward persuasion that we are free to do, or not to do a thing, is but a mere illusion. If we trace the true principles of our actions, we shall find that they are always necessary consequences of our volitions and desires, which are never in our power. You think yourself free, because you do what you will ; *but are you free to will, or not to will ; to desire, or not to desire ?* Are not your volitions and desires necessarily excited by objects or qualities totally independent of you ?

But, you will say, "I feel free." This is an illusion, that may be compared to that of the fly in the fable, who, lighting upon the pole of a heavy carriage applauded himself for directing its course. Man who thinks himself free, is a fly, who imagines he has power to move the universe, while he is himself unknowingly carried along by it.—*Le Bon Sens.*

801.

Despotism.—He that thinks absolute power purifies men's blood, and corrects the baseness of human nature, need read but the history of this, or any other age, to be convinced of the contrary. He that would have been insolent and injurious in the woods of America, would not probably, be much better in a throne, where, perhaps, learning and religion shall be found out to justify all that he shall do to his subjects, and the sword presently silence all those that dare question it; for what the protection of absolute monarchy is, what kind of fathers of their countries it makes princes to be, and to what a degree of happiness and security it carries civil society, where this sort of government is grown to perfection, he that will look into the late relation of Ceylon, may easily see.

Locke on Government.

802.

On Education.—The difference betwixt the ancients and ourselves seems to be, that the point at which *they* aimed in their education was, to form *men* only; *we* fit them to be *schoolmasters*, born to conjugate rather than to conquer—with whom the laws of grammar take place of all other laws, whether of peace or war. We fix upon a course of instruction, which can answer no human purpose to one in a hundred by whom it is pursued; a

practice which was unknown, and would have been ridiculed by the very people to whose language and learning we pay this extravagant compliment. We have really no objection to Greek and Latin, if the study of them is referred to their proper places—give us the necessities of life first, and then as many of its luxuries as you like. If we must be decked in gold lace, top-knots, and bag wigs, at least, give us necessary clothing, shirts and coats to our backs, and shoes to run about in. We repeat it, that had the practice in education been what it ought to be, to postpone mere ornament to utility, and to make the chief object in requisition the first of acquisition, the objections that have been made to the general instruction of the people, never could have been put forth with the air of plausibility they have been. In dwelling upon this subject, we feel that we must seem occasionally to verge upon two contrary confines; much of what we say will appear so obvious in theory, that it is little better than truism; and yet it is, at the same time, so removed from ordinary practice, as to assume the air of paradox. We have gone on so long in dedicating the whole of our younger days to the exclusive study of the dead languages, that to call for the reason of it, seems like questioning a first principle in morals. If the utility of Greek and Latin grammar has been ever doubted for a moment, it has still been replied, “but what then? consider it only as a discipline for the mind, and it will be found the most salutary and valuable of all the studies that could employ our earlier years.” Now the obvious answer to this is, that the Greeks and Romans themselves most assuredly had no such discipline—had no notion whatever of the latent virtue of the pronoun and spondee. The most discursive of their sages, in all their speculations about the “summum bonum,” had not found out that it was grammar. Ignorant

and benighted pagans that they were! they discoursed of the happiness of a state in which man should be taught the government of his passions; the more sublime felicity, where the noun shall govern the verb, they dreamed not of. In short, with all their vaunted wisdom, it must be confessed, that they had no conception of the good of devoting ten years of their life to the study of a dead tongue. The only language they deigned to study, was their own; and that, to be sure, was studied zealously and rightly in the volumes of their own writers. In speaking, in writing, in reading, in hearing, they would have thought it as wise to pore over the elements of mere grammar for those whose business it was to apply and illustrate its rules by practice, as for an architect, when called upon to build an edifice of brick and stone, to spend his time in chemical analysis of the materials which were ready for his use, in investigating the nature of clay, or dissolving the elements of marble.—*London University Magazine.*

803.

Drunkenness.—It were better for a man to be subject to any vice, than to drunkenness; for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness; for the longer it possesseth a man, the more he will delight in it, and the elder he groweth, the more he shall be subject to it; for it dulleth the spirits, and destroyeth the body as ivy doth the old tree; or as the worm engendereth in the kernel of the nut.—*Sir W. Raleigh.*

804.

Noise and Narrowness.—It is with narrow-souled people as with narrow-necked bottles: the less they have in them, the more noise they make in pouring it out.—*Pope.*

805.

Honesty.—He who freely praises what he means to purchase, and he who enumerates the faults of what he means to sell, may set up a partnership with honesty.—*Lavater.*

806.

Bonds of Nations.—In the intercourse between nations we are apt to rely too much on the instrumental part. We lay too much weight on the formalities of treaties and compacts. We do not act much more wisely when we trust to the interests of men as guarantees of their engagements. The interests frequently tear to pieces the engagements, and the passions trample upon both. Entirely to trust to either is to disregard our own safety, or not to know mankind. Men are not tied to one another by papers and seals. They are led to associate by resemblances, by conformities, by sympathies. It is with nations as with individuals. Nothing is so strong a tie of amity between nation and nation as correspondence in laws, customs, manners, and habits of life. They have more than the force of treaties in themselves. They are obligations written in the heart. They approximate men to men, without their knowledge, and sometimes against their intentions. The secret, unseen, but irrefragable bond of habitual intercourse, holds them together, even when their perverse and litigious nature sets them to equivocate, scuffle, and fight about the terms of their written obligations.—*Burke.*

807.

Justice, a dear Commodity.—“Whatever you do,” said Lord Chief Justice Willes to a friend, who wished to consult him on some law-matter ;—“whatever you do, never go to law,—submit rather to almost any imposition ; bear any oppression, rather than exhaust your spirits and your

pockets, in what is called a court of justice,"—It is almost proverbial, that of all English commodities, justice is by far the dearest; and it is well known that lawyers seldom go to law themselves.

Wisely has it been said, that he who would go to law, must have a *good* cause, a *good* purse, a *good* attorney, a *good* advocate, *good* evidence, and a *good* judge and jury—and having all these *goods*, unless he has also *good* luck, he will stand but a *bad* chance of success.—*Trusler's Memoirs*.

808.

The general Good of Mankind, the Rule or Measure of moral Truth.—The discovery of truth may occasionally resemble in its effects the invention of mechanical improvements, which, on their first introduction, sometimes beget injury to individuals, and even transitory inconvenience to society. But partial and transitory evil can be no solid objection to the introduction of general and permanent good. There is not the semblance of a reason, why the welfare of the community at large should be sacrificed to the advantage of a few; or why a small and transient injury should not be endured for the sake of a great and lasting benefit. If errors are ever useful, they are less useful than truth, and are therefore absolute evils. "Utility and truth are not to be divided," says Bishop Berkeley, "the general good of mankind being the rule or measure of moral truth."

Essays on the Formation and Publication of Opinions.

809.

Cruelty to Animals.— ——— But animals, in our degenerate age, are every day perishing under the hands of barbarity, without notice, without mercy; famished, as if hunger were no evil; mauled, as if they had no sense of

pain ; and hurried about incessantly from day to day, as if excessive toil were no plague, or extreme weariness were no degree of suffering. Surely, the sensibility of brutes entitles them to a milder treatment than they usually meet with from hard and unthinking wretches. Man ought to look on them as creatures under his protection, and not as put into his power to be tormented. Few of them know how to defend themselves against him as well as he knows how to attack them. For a man, therefore, to torture a brute shows a meanness of spirit, (particularly if he is slaughtering it for the table.)

Dean, on the future life of Brutes.

810.

How to manage a Shrew.—He that contemns a shrew to the degree of not descending to word it with her, does worse than beat her.—*Sir R. L'Estrange.*

811.

Prejudice.—Of prejudice it has been truly said, that it has the singular ability of accommodating itself to all the possible varieties of the human mind. Some passions and vices are but thinly scattered among mankind, and find only here and there a fitness of reception ; but prejudice, like the spider, makes everywhere its home. It has neither taste nor choice of place, and all that it requires is room. There is scarcely a situation, except fire and water, in which a spider will not live. So let the mind be as naked as the walls of an empty and forsaken tenement, gloomy as a dungeon, or ornamented with the richest abilities of thinking ; let it be hot, cold, dark or light, lonely or inhabited, still prejudice, if undisturbed, will fill it with cobwebs, and live like the spider, where there seems nothing to live on. If the one prepares her food by poisoning it

to her palate and her use, the other does the same ; and, as several of our passions are strongly characterised by the animal world, prejudice may be denominated the spider of the mind.—*Montagu's Thoughts.*

812.

Slavery.—Disguise thyself as thou wilt, still, Slavery ! still thou art a bitter draught ; and though thousands in all ages have been made to drink of thee, thou art no less bitter on that account. It is thou, Liberty, thrice sweet and gracious goddess, whom all in public or in private worship, whose taste is grateful, and ever will be so, till nature herself shall change—no tint of words can spot thy snowy mantle, or chemic power turn thy sceptre into iron ;—with thee to smile upon him as he eats his crust, the swain is happier than his monarch, from whose court thou art exiled. Gracious heaven ! grant me but health, thou great Bestower of it, and give me but this fair goddess as my companion ; and shower down thy mitres, if it seems good unto thy wise providence, upon those heads that are aching for them.—*Sterne.*

813.

Inquisitive People.—Inquisitive people are the funnels of conversation ; they do not take in any thing for their own use, but merely to pass it to another.—*Steele.*

814.

Time.—Time is the only gift or commodity of which every man who lives has just the same share. The passing day is exactly of the same dimensions to each of us, and by no contrivance can any one of us extend its duration by so much as a minute or a second. It is not like a sum of money which we can employ in trade and put out to in-

terest, and thereby add to or multiply its amount. Its amount is unalterable. We cannot "make it breed." We cannot even keep it by us. Whether we will or no we must spend it, and all our power, therefore, consists in the manner in which it is spent. Part with it we must, but we may give it either for something or nothing. Its mode of escaping from us, however, being very subtle and silent, we are exceedingly apt, because we do not feel it passing out of our hands like so much told coin, to forget that we are parting with it at all; and thus from mere heedlessness, the precious possession is allowed to pass away, as if it were a thing of no value. The first and principal rule, therefore, in regard to the economy and right improvement of time is to habituate ourselves to watch it.

Pursuit of Knowledge. Alfred.

815.

Hireling.—This term is usually employed in an opprobrious sense; but why? We are all, or nearly so, hirelings—hireling lawyers—hireling parsons—prime ministers—lords of the admiralty, or something. Few things worth mentioning are now done gratuitously. Hireling does not impose dependence; the obligation is reciprocal. If I receive your money, you receive my services; and one may be as necessary and indispensable as the other.

The Circulator.

816.

Domestic Tyranny.—"No man," says Dr. Johnson, "can invade the property or disturb the quiet of his neighbour, without subjecting himself to penalties, and suffering in proportion to the injuries he has offered. But cruelty and pride, oppression and partiality, may tyrannise in private families without control; meekness may be trampled upon

and piety insulted, without any appeal, but to conscience and to Heaven. A thousand methods of torture may be invented, a thousand acts of unkindness or disregard may be committed, a thousand gratifications may be denied, and a thousand hardships be imposed, without any violation of national laws. Life may be embittered with hourly vexation, and weeks, months, and years be lingered out in misery, without any legal cause of separation, or possibility of judicial redress. Perhaps no sharper anguish is felt than that which cannot be complained of, nor any greater cruelties inflicted, than some which no human authority can relieve.”—*Montague's Thoughts, &c.*

817.

Love and Religion.—The agreeable Ménage has an acute observation on the writings of love and religion. “Books of devotion,” he says, “and those of love, are alike bought. The only difference I find is, that there are more who read books of love than buy them; and there are more who buy books of devotion than read them.”—*The Circulator.*

818.

Domestic Management.—The late Countess Dowager of Stanhope, mother of the present earl, daughter of the earl of Haddington, was a woman of *method*, which few women have but little idea of. Having brought her husband no fortune, she was determined to save him one, and absolutely did. Her lord's estate was very much encumbered, but, in a very few years, by her management, she relieved it from its debts. He was a man wrapt up in mathematical science, and had such an impediment in his speech, that he neither found himself disposed or able to arrange his own business, or give any directions to his servants; but left every thing to her; and she had the control, not

only of the house and gardens, but of the stables and his estates; and to her the present earl owes his unencumbered establishment.—*Dr. Trusler's Memoirs.*

819.

Introduction.—The warmest manner in which one Brazilian can introduce another to a family is—"This is my friend, *if he steal any thing, I am accountable for it.*"

The Circulator.

820.

Woman the Victim of Prejudice.—

Such is the fate unhappy women find,
And such the curse entailed upon our kind,
That man, the lawless libertine, may rove,
Free and unquestion'd through the wilds of love;
While woman, sense and nature's easy fool,
If poor weak woman swerve from *virtue's* rule,
If strongly charmed, she leave the thorny way,
And in the softer paths of pleasure stray,
Ruin ensues; reproach and endless shame;
And one false step entirely damns her fame.
In vain with tears the loss she may deplore;
In vain look back to what she was before;
She sets, like stars that fall, to rise no more.—*Rowe.*

821.

Literary Property.—The manuscript of "*Robinson Crusoe*" ran through the whole trade, and no one would print it. The bookseller who at last bought it, cleared a thousand guineas by it. "*Burn's Justice*" was disposed of by its author for a mere trifle, as well as "*Buchan's Domestic Medicine*;" both of which yield immense incomes. "*The Vicar of Wakefield*," the most delightful

novel in our language, was sold for a few pounds; and Miss Burney's "Evelina," produced only five guineas. Dr. Johnson fixed the price of his "Lives of the Poets" at two hundred guineas, by which the booksellers, in the course of a few years, cleared upwards of twenty-five thousand. Tonson and all his family rode in their carriage, with the profits of the 5*l.* epic of Milton. The copyright of "Vyse's Spelling Book" sold for two thousand guineas.

The Circulator.

822.

Virtue.—The whole of human virtue may be reduced to speaking the truth always, and doing good to others.

Ælian.

823.

Books.—The continued multiplication of books not only distracts choice, but disappoints inquiry. To him that hath moderately stored his mind with images, few writers afford any novelty; or what little they have to add to the common stock of learning, is so buried in the mass of general notions, that like silver mingled with the ore of lead, it is too little to pay for the labour of separation; and he that hath been often deceived by the promise of a title, at last grows weary of examining, and is tempted to consider all as equally fallacious.—*Johnson.*

824.

Advantages of a good Delivery.—If a man is to be a public reader or speaker, his fame, and frequently his fortune, depends much upon a good delivery. As a public speaker, it carries with it its own conviction; and as a private one, every one must allow, that an easy and graceful manner of address is very engaging, and a distinguished

mark of a liberal education. What manifest advantages, in all concerns of life, has the fluent and ready speaker, who can easily give birth to his sentiments, over him, who falters in his utterance, and is not able to express his ideas, but with difficulty; whose thoughts are smothered in the throat and die upon the tongue? It may be asked, how is it possible to put words into that man's mouth, who is at a loss for expression? Even this is to be done by practice, where the mind is well informed and well stored, and where the memory is not defective; which last is, like all other qualities of the mind, strengthened and increased by use. I have experienced this wonderfully myself: having associated, once a week, with a few friends, fond of debate, and having continued it for three or four years, I acquired a facility of expression and a flow of words on all subjects of which I was master, that I conceived, once in my life, I never could have possessed. The chief aids to this faculty, are to be well acquainted with the subject-matter, and to deliver our thoughts slowly and deliberately. An evening passed in this manner, is not only improving, but entertaining; and far more rational than the common chit-chat of the day, and the eternal noise in a large company, where every man wishes to be the first and the loudest speaker.—*Trusler's Memoirs.*

825.

Satire is a sort of glass, wherein beholders generally discover every body's face but their own;—which is the chief reason for that kind of reception it meets in the world, and that so very few are offended with it.—*Swift.*

826.

Faults of Authors and Teachers.—Of all the faults which authors and teachers commit in their controversies,

perhaps none deserves exposure more than the practice of pronouncing on a man's fairness, good feeling, and integrity, not from the usual indications of those qualities, but from the nature of the conclusions at which he has arrived. Neglecting all the various causes which inevitably generate differences of opinion, and which fully and satisfactorily account for the widest discrepancies that exist, they can find nothing to which they can ascribe a deviation from their own tenets, but perversity of heart or malignity of purpose, and the sole evidence they look for of these criminal dispositions is that difference of opinion itself.—*Essays on the Pursuit of Truth, &c.*

827.

Big Books.—The practice of making big books is certainly on the decline: writers do not spread their thoughts through numerous and bulky folios as in the days of Prynne. The substitution of fact for theory, of the experimental for imaginative philosophy, has been fatal to voluminous authorship. Thoughts or short essays will contain all that is new which even powerful minds can communicate on most subjects. Great books can only be compilations; Smith might have compressed all that is original in the "Wealth of Nations" into 50 pages, and Malthus all the original matter of his work on population into much less.

The Circulator.

828.

Impartiality of Examination necessary in the Pursuit of Truth.—Impartiality of examination is, if possible, of still higher value than care and diligence. It is of little importance what industry we exert on any subject, if we make all our exertions in one direction, if we sedulously close our minds against all considerations which we dislike,

and seek with eagerness for any evidence or argument which will confirm our established or favourite views. What duty and common sense require of us is, that our attention be equally given to both sides of every question, that we make ourselves thoroughly acquainted with all the conflicting arguments, that we be severely impartial in weighing the evidence for each, and suffer no bias to seduce us into supine omission on the one hand, or inordinate rapacity for proof on the other.

Essays on the Pursuit of Truth, &c.

829.

The Features of War.—It has for some time been a generally received opinion, that a military man is not to inquire whether a war be just or unjust: he is to execute his orders. All princes who are disposed to become tyrants must probably approve of this method, and be willing to establish it. But is it not a dangerous one? Since, on that principle, if the tyrant commands his army to attack and destroy, not only an unoffending neighbour nation, but even his own subjects, the army is bound to obey.

Franklin's Essays.

830.

Moral Effect of Aliment.—The moral effect of aliment is clearly evinced in the different tempers of the carnivorous and the frugivorous animals: the former, whose destructive passions, like those of ignorant men, lay waste all within their reach, are constantly tormented with hunger, which returns and rages in proportion to their own devastation; this creates that state of warfare or disquietude, which seeks, as in murderers, the night and veil of the forest; for should they appear on the plain, their prey escapes, or, seen by each other, their warfare begins. The

frugivorous animals wander tranquilly on the plains, and testify their joyful existence by frisking and basking in the congenial rays of the sun, or browsing with convulsive pleasure on the green herb, evinced by the motion of the tail, or the joyful sparkling of the eyes, and the gambols of the herd. The same effect of aliment is discernible amongst the different species of man, and the peaceful temper of the frugivorous Asiatic, is strongly contrasted with the ferocious temper of the carnivorous European.—*Rousseau*.

831.

Anger.—Anger is the most impotent passion that accompanies the mind of man ; it effects nothing it goes about ; and hurts the man who is possessed by it, more than any other against whom it is directed.—*Clarendon*.

832.

Temperance.—It is this virtue alone which places both the body and mind in their utmost degree of perfection ; qualifying the man for the study, the knowledge, and the practice of his duty ; whereby he is enabled to govern his house prudently ; serve his country and his friends usefully ; and conquer his enemies gloriously.

Socrates, in Xenophon.

833.

Pleasure.—In the common actions and diversions of our lives, the pleasure lies almost entirely in the pursuit, and very little in the attainment. He that at whist should have four honours, six trumps, always dealt him, would lose his whole diversion, because he would have nothing to do but throw down his cards, and win the game. In bowling, the player takes care to deliver his bowl aright ; he runs after it, chides it, encourages it, writhes his body in all manner of

contortions, as if to influence its bias, and in this consists his entertainment, for the joy of winning the game is over in a moment: he takes his stake, pockets it, and only thinks where to throw the jack for beginning another cast.

Tucker's Light of Nature.

834.

Virtue.—If we take a general view of the world, we shall find that a great deal of virtue, at least outward appearance of it, is not so much from any fixed principle, as the terror of what the world will say, and the liberty it will take upon the occasions we shall give it.—*Sterne.*

835.

Genius.—Genius is to be met with everywhere, in all classes of life, and where it takes root, it is likely to flourish; but if it lies uncultivated, it is buried.—*Trusler.*

836.

Good-natured passionate People.—It is a very common expression, that such a one is very good-natured, but very passionate. The expression, indeed, is very good-natured, to allow passionate people so much quarter. But I think a passionate man deserves the least indulgence of any. It is said, it is soon over; that is, all the mischief he does is quickly despatched, which I think is no recommendation to favour. I have known one of these good-natured passionate men say, in a mixed company, even to his own wife or child, such things as the most inveterate enemies of his family would not have spoken, even in imagination. It is certain that quick sensibility is inseparable from a ready understanding; but why should not that good understanding call to itself all its force on such occasions, to master that sudden inclination to anger? To contain the

spirit of anger is the worthiest discipline we can put ourselves to. When a man has made any progress in this way, a frivolous fellow in a passion, is to him as contemptible as a froward child. It ought to be the study of every man for his own quiet and peace. When he stands combustible and ready to flame upon every thing that he touches, life is as uneasy to himself as all about him.—This is the most scandalous disuse of reason imaginable: all the harmless part of him is no more than that of a bulldog—they are tame no longer than they are not offended.

Addison.

837.

Aboriginal Character.—As an Indian was straying through a village on the Kennebec, he passed a gentleman standing at his store door, and begged a piece of tobacco. The person stepped back, and selected a generous piece, for which he received a gruff “Tank you,” and thought no more of the affair. Three or four months afterwards, he was surprised at an Indian coming into the store, and presenting him with a beautiful miniature birch canoe, painted, and furnished with paddles to correspond. On asking the meaning of it, he was told, “Indian no forget; you give me tobacco; me make this for you.” This man’s gratitude for a trifling favour had led him to bestow more labour on this present, than would have purchased him many pounds of his favourite fumigatory.—*Boston Paper.*

838.

The Japanese.—It is well known that the Japanese will not hold any intercourse with Europeans, whom they treat like persons infected with the plague. Indeed, it is as much as their lives are worth to approach a foreigner. They are content and happy under the present order of things,

and consider a jealous avoidance of all contact with strangers, as the surest means to preserve their present state. When Captain Kotzebue visited the island, on his first voyage with Krusenstern, a seven months' residence justified him in asserting, that to know the Japanese was to esteem them, so high was the degree of rational civilisation to which they had attained ; and this, entirely by their own resources, uninfluenced and unaided by foreign example.

Athenæum.

839.

Hugo Arnot.—This very acute metaphysician—*acute*, as somebody remarked, since he resembled a *needle* more than any thing else—published a small work under the title of “An Essay on Nothing.” He remarks in it, with ingenious sarcasm, that “the tree of knowledge might have been *safely intrusted to the present generation.*”

Chambers' Edinburgh Journal.

840.

Diseases from Drinking.—“It is remarkable,” says Dr. Darwin, “that all the diseases from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation ; and gradually to increase, if the cause be continued, till the family becomes extinct.”

Botanic Garden.

841.

Early Rising.—There is no time spent so stupidly as that which inconsiderate people pass in a morning, between sleeping and waking. He who is awake, may be at work or at play ; he who is asleep, is receiving the refreshment necessary to fit him for action ; but the hours spent in dozing and slumbering are wasted, without either pleasure or profit.—The sooner you leave your bed, the

seldomer you will be confined to it. When old people have been examind in order to ascertain the cause of their longevity, they have uniformly agreed in one thing only, that they "all went to bed, and all rose early."

The Circulator.

842.

Perfectibility.—To bring the minds of men to the same level, to bestow upon them all an equal delicacy of perception, or the same accuracy of judgment, would be as chimerical as the wild projects of universal monarchy, or universal fraternity. The storm of passion cannot be allayed by any magic of words; the bitterness of opposing parties cannot be sweetened by any dictates of philosophy. While power is gratifying, while wealth procures enjoyment, while men are ambitious, nations will seek supremacy, and armies will contend. No hope of endless perfectibility, then, is here indulged; neither is it denied that events will continue in future ages, as in times past, to revolve within a certain, though a widening orbit, where empires will shine for a period, to set in glory or in shame. Yet, surely, by stating the principles upon which men and nations interpret expressions apparently synonymous, and appreciate ideas that seem capable but of one single value, some prejudices may be diminished, and some animosities allayed. Did not the endless diversity of human disposition make language as various and capricious as itself, or could greater precision be used in estimating human character, some healing assimilation might be hoped for among the jarring opinions of our fellow-creatures. But the nature of man does not admit of absolute modes; and his best destiny in this world, seems an indefinite approximation to perfections which he never can attain.

Chenevi's Essay on National Character.

843.

Life.—There is nothing of which men are so fond and withal so careless, as life.—*Bruyere*.

844.

Custom, curiosity, or wantonness supplies every art with patrons, and finds purchasers for every manufacture ; the world is so adjusted, that not only bread, but riches, may be obtained without great abilities, or arduous performances : the most unskilful hand and unenlightened mind have sufficient incitements to industry ; for he that is resolutely busy, can scarcely be in want. There is, indeed, no employment, however despicable, from which a man may not promise himself more than competence, when he sees thousands and myriads raised to dignity, by no other merit than that of contributing to supply their neighbours with the means of sucking smoke through a tube of clay ; and others raising contributions upon those, whose elegance disdains the grossness of smoky luxury, by grinding the same materials into a powder that may at once gratify and impair the smell.—*Adventurer*.

845.

Economy is the parent of integrity, of liberty, and of ease ; and the beauteous sister of temperance, of cheerfulness, and health : and profuseness is a cruel and crafty demon, that gradually involves her followers in dependence and debts ; that is, fetters them with “ irons that enter into their souls.”—*Ibid*.

846.

Men travel far to climb high mountains ; to observe the majesty of the ocean ; to trace the sources of rivers ; but they neglect themselves.—*St. Augustine*.

847.

Wit.—I cannot imagine why we should be at the expense to furnish wit for succeeding ages, when the former have made no sort of provision for ours.—*Swift*.

848.

Pedantry.—If a strong attachment to a particular subject, a total ignorance of every other ; an eagerness to introduce that subject upon all occasions, and a confirmed habit of declaiming upon it without either wit or discretion, be the marks of a pedantic character, as they certainly are, it belongs to the illiterate as well as to the learned ; and St. James's itself may boast of producing as arrant pedants as ever were sent forth from a college.—*B. Thornton*.

849.

Hint to Epicures.—The medical journals mention the discovery of an apparatus, by which the stomach may at any time be emptied of its contents. This invention must be of the utmost importance to the votaries of gastronomy, and all those who place the *summum bonum* in mastication and copious potations : with the aid of the stomach-pump, the lives of *bon-vivants* may become a perpetual feast, and all their days be spent in the blissful process of filling and emptying the abdominal laboratory !

The Circulator.

850.

A man's genius is always, in the beginning of life, as much unknown to himself as to others ; and it is only after frequent trials, attended with success, that he dares think himself equal to those undertakings in which those who have succeeded have fixed the admiration of mankind.

Hume.

851.

Politeness.—Perhaps if we could examine the manners of different nations with impartiality, we should find no people so rude as to be without any rules of politeness; nor any so polite as not to have some remains of rudeness.

Franklin.

852.

Philosophers.—When a philosopher has once laid hold of a favourite principle, which perhaps accounts for many natural effects, he extends the same principle over the whole creation, and reduces to it every phenomenon, though by the most violent and absurd reasoning. Our own mind being narrow and contracted, we cannot extend our conception to the variety and extent of Nature; but imagine that she is as much bounded in her operations as we are in our speculations.—*Hume.*

853

Desire of Living.—There appears to exist a greater desire to live long than to live well! Measure by man's desires, he cannot live long enough; measure by his good deeds, and he has not lived long enough; measure by his evil deeds, and he has lived too long.—*Zimmerman.*

854.

Laws are like cobwebs, which may catch small flies, but let wasps and hornets break through.—*Swift.*

855.

The covetous man is a downright servant, a draught-horse without bells or feathers; *ad metalla damnatus*, a man condemned to work in mines, which is the lowest and hardest condition of servitude; and to increase his misery

a worker there for he knows not whom. "He heapeth up riches and knows not who shall enjoy them;" it is only sure that he himself neither shall nor can enjoy them. He is an indigent needy slave; he will hardly allow himself clothes and board wages:

Unciatim vix demenso suo
Suum defraudans genium, comparcit miser.

He defrauds not only other men, but his own genius; he cheats himself for money. But the servile and miserable condition of this wretch is so apparent, that I leave it, as evident to every man's sight as well as judgment.

Cowley.

856.

Mankind may be divided into the merry and the serious, who, both of them, make a very good figure in the species, so long as they keep their respective humours from degenerating into the neighbouring extreme; there being a natural tendency in the one to melancholy moroseness, and in the other to afantastic levity.—*Addison.*

857.

Pride may be allowed to this or that degree, else a man cannot keep up his dignity. In gluttony there must be eating, in drunkenness there must be drinking; 'tis not the eating, nor 'tis not the drinking that must be blamed, but the excess. So in pride.—*Selden.*

858.

Modern Authors.—An experiment very frequent among modern authors, is to write upon nothing: when the subject is utterly exhausted, to let the pen still move on; by some called the ghost of wit, delighting to walk after the

death of its body. And to say the truth, there seems to be no part of knowledge in fewer hands, than that of discerning when to have done.—*Swift*.

859.

Industry.—Industry is not only the instrument of improvement, but the foundation of pleasure. He who is a stranger to it, may possess, but cannot enjoy; for it is labour only which gives relish to pleasure. It is the appointed vehicle of every good to man. It is the *indispensable* condition of possessing a sound mind in a sound body.—*Dr. Blair*.

860.

Women.—Though men may improve their heads in the company of their own sex, we may affirm, that the company and conversation of women alone is the proper school for the heart. Should any one doubt the truth of this, let him turn over a few volumes of the history of any of those nations, where the sexes live excluded from each other, and he will meet with the most ample conviction.—*Dr. W. Alexander's History of Women*.

861.

Of determining a Question.—While you are in search after truth in questions of a doubtful nature, or such as you have not yet thoroughly examined, keep up a just indifference to either side of the question, if you would be led honestly into the truth; for a desire or inclination leaning to either side, biases the judgment strangely; whereas, by this indifference for everything but truth, you will be excited to examine fairly, instead of presuming, and your assent will be secured from going beyond your evidence.—*Watts on the Mind*.

862.

Lord Ellenborough's View of Quakerism.—A quaker came up to be examined as a witness, in a cause before him. His dress gave no indication of his religious persuasion, the singularity of which distinguishes that sect, and cannot be mistaken. The crier put the book into his hand, and was about to administer the oath; but he refused to be sworn, and required that he should be examined on his affirmation. The crier having a difficulty how to act, appealed to the chief-justice, who asked the witness if he was a quaker? He answered in the affirmative. "Do you mean, sir, to impose on the court," said Lord Ellenborough, "by appearing here in the disguise of a reasonable being?"—*The Casket*.

863.

On Practical and Speculative Ability.—The two kinds of ability here pointed out, must exist more or less in every individual, but they are often combined in very unequal proportions. A high degree of speculative, is frequently found in conjunction with a low degree of practical ability, and conversely, the practical talents are sometimes superior to the speculative. Men, who having exhibited the greatest powers of mind in their writings, have been found altogether inefficient in active life, and incapable of availing themselves of their own wisdom. With comprehensive views, and a capacity for profound reasoning on human affairs, they have felt bewildered in actual emergencies; keen and close observers of the characters, the failings, and the accomplishments of others, they have not had the power of conforming their own conduct to their theoretical standard of excellence. Giants in the closet, they have proved but children in the world. This destitution of practical talent in men of fine intellect

often excites the wonder of the crowd. They seem to expect that he, who has shown powers of mind bespeaking an almost all-comprehensive intelligence, and who has perhaps poured a flood of light on the path of action to be pursued by others, should, as a matter of course, be able to achieve any enterprise and master any difficulties himself. Such expectations, however, are unreasonable and ill-founded. Excellence in one thing does not necessarily confer excellence in all, or even in things requiring the exercise of the same faculties. Both practical and speculative ability are, no doubt, modifications of mental power; but one, on that account, by no means implies the other, any more than dexterity in reefing a sail involves the art of leaping a five-barred gate, though they are both instances of physical skill.

Essays on the Formation and Publication of Opinions.

864.

The Actress and Methodist.—A theatrical lady, well known to the public as an authoress, was induced, when out of an engagement, among other works, to write a sermon, and the circumstance being of a novel nature, it created rather a strong sensation in town. One day, whilst introducing it to some gentlemen, for the purpose of inducing them to purchase, one of them chancing to be a methodist preacher took it in his hand, and very gravely observed, "A sermon from a comedian! can any good possibly proceed from so polluted a source as the stage?" The lady, in reply, looking very archly in his face, with great good humour said, "Can any good come out of Nazareth? so said the Jews of old, and yet the Redeemer of the world came from thence; then why not good proceed from the stage?" The parson was posed for a moment, but collecting himself, said, with a truly hypocriti-

cal and sanctimonious countenance, " I hate the drama, and every member belonging to it, and most sincerely wish and devoutly pray that all the theatres were burnt down, and the men and women sent to the house of correction and kept to hard labour." Without appearing the least affronted at so unhandsome and so ungentlemanly a remark, the lady, turning round in a most serious manner, thus addressed the modern Pharisee :—" So, sir, this is your truly charitable and Christian wish ; now, hear one of that despised, and in your opinion, lost sect." Then, placing herself in an attitude of devotion, lifting her eyes and hands to heaven, she emphatically pronounced the following passage from our excellent Liturgy :—" That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts." The quotation so timely introduced, and so justly, at the moment applied, set the whole company in a laugh, and fairly drove the would-be Christian away, without being able to return an answer.—*The Casket.*

865.

Politics, Common Sense, and Humanity.—While we pay in Great Britain about eight millions a year in poor-rates, to support men, women, and children, for whom work cannot be found, thousands of little children, at an age when they should not be tasked in anything but the learning of their spelling-book and catechism, are compelled, by means brutally cruel, to toil fifteen hours a day !—*Ibid.*

866.

Decency.—That is decent which is agreeable to our state, condition, or circumstances, whether it be in behaviour, discourse, or action.—*Watts.*

867.

Origin of Spinster.—Formerly it was a custom, that a young woman should never be married until she had *spun* herself a set of body, table, and bed linen. From this custom, all unmarried women were termed spinsters, a name they still retain in all deeds and law proceedings.

The Circulator.

868.

Invention.—Invention is the talent of youth, and judgment of age: so that our judgment grows harder to please, when we have fewer things to offer it: this goes through the whole commerce of life. When we are old, our friends find it difficult to please us, and are less concerned whether we be pleased or not.—*Swift*.

869.

The Squirrel.—Walking, one day, in the woods belonging to the duke of Beaufort, near Troy House, in the county of Monmouth, Colonna's attention was diverted by a squirrel, sitting very composedly upon the ground. He stopped to observe its motions. In a few minutes it darted like lightning to the top of a tree, beneath which it had been sitting. In an instant it was down with an acorn in its mouth, and began to burrow the earth with its hands. After digging a small hole, it stooped down, and deposited the acorn: then covering it, darted up the tree again. In a moment it was down with another, which it buried in the same manner. This the squirrel continued to do, as long as Colonna thought proper to watch it. The industry of this little animal is directed to the purpose of security against want in the winter; and as it is probable, that as its memory is not sufficiently retentive to enable it to remember the spots, in which it deposits every

acorn, the industrious little fellow, no doubt, loses a few every year. These few spring up, and are destined to supply the place of the parent tree! Thus is Britain, in some measure, indebted to the industry and bad memory of a squirrel for her pride, her glory, and her very existence. ✓

Bucke, on the Beauties, Harmonies and Sublimities of Nature.

870.

Reason is the principle by which our belief and opinions *ought* to be regulated.—*Reid.*

871.

Excellence.—Dr. Aikin used to say, that nothing is such an obstacle to the production of *excellence* as the power of producing what is *pretty good* with ease and rapidity.

The Circulator.

872.

Persecution for Opinion.—One other practice in society remains to be noticed, which must necessarily have an evil effect upon the spirit and conduct of investigation; namely, the practice of persecution for opinion, that eternal blot on the reputation of humanity. It might be expected, perhaps, that as rewards encourage a partial attention to evidence in favour of those doctrines for the profession of which they are bestowed, the opposite treatment, persecution, would have the effect of inducing mankind to shun the persecuted doctrines and the arguments in their favour. And it no doubt happens, that the lovers of peace and quietness, who do not greatly concern themselves about any opinions so long as their ordinary course of life is suffered to run smoothly, may be deterred by a fear of pain-

ful consequences from any attention to doctrines which can bring only danger and discredit on their votaries, But in general the effect is the reverse, and especially on the party who actually suffers in his own person. His passions are roused against his oppressors, and instead of seeking for what is true, his whole soul is bent on detecting the errors of his antagonists, and providing himself with every possible argument on his own side. He grasps not at truth, but at the means, whatever they may be, of self-defence, and at the power of annoyance. Thus punishment in fact like rewards, although in a different way, brings the mind into a state far from being favourable to impartiality of investigation.

Essays on the Pursuit of Truth, &c.

873.

Cunning and Knavery.—Cunning leads to knavery; it is but a step from one to the other, and that very slippery; lying only makes the difference; add that to cunning, and it is knavery.—*Bruyere.*

874.

Truth.—Truth, like beauty, varies its fashions, and is best recommended by different dresses to different minds; and he that recalls the attention of mankind to any part of learning which time has left behind it, may be truly said to advance the literature of his own age.—*Johnson.*

875.

Despotism.—It is as astonishing as it is melancholy to travel through a whole country, as one may through many in Europe, gasping under endless taxes, groaning under dragoons and poverty, and all to make a wanton and luxurious court, filled for the most part with the worst and

vilest of all men. Good God! What hard-heartedness and barbarity, to starve perhaps half a province, to make a gay garden! And yet sometimes this gross wickedness is called public spirit, because forsooth a few workmen and labourers are maintained out of the bread and blood of half a million.—*Gordon*.

876.

Pursuit of Knowledge.—He who calls in the aid of an equal understanding, doubles his own; and he who profits of a superior understanding, raises his powers to a level with the height of the superior understanding he unites with.—*Burke*.

877.

Reason.—The law of reason is founded in nature; it is universal, immutable, and eternal. It is subject to no change from any difference of place or time; it extends invariably to all ages and nations.

878.

Variety of Character in Man, accounted for.—Children may be nursed and educated more or less judiciously with respect either to their mind or body, or both. They may have more or fewer companions and these may be severally, more or less intelligent, active, amiable, virtuous, and well informed, or the contrary, or differently mixed. They may be educated at home, or at school, public or private, larger or smaller, well or ill conducted, containing more or fewer virtuous or vicious, active or indolent scholars. They may, at home, see more or fewer visitors, and the society of these visitors may be more or less advantageous to them. They may be left more or less with servants, and the language and conduct of these servants may be

more or less exceptionable. They may be treated with more or less indulgence by their parents or guardians, and may associate more or less with them. Their parents may be more or less virtuous, intelligent, active, well informed and amiable, cheerful or melancholy, healthy or sickly, more or less opulent, more or less elevated by birth, or rank, or both, more or less engaged in public or private life, more or less powerful, more or less dissipated, or domestic, &c.

Young men may form friendships and acquaintances more or less valuable or objectionable. They may go to college, enter any profession, engage in any trade, devote themselves to any branch of literature, or to any art or science, and do any one of these under peculiar circumstances, or remain idle, &c. &c. They may become husbands, or remain in a state of celibacy, fathers or not, governors, subalterns, &c., live under a more or less limited monarchy, or a more or less free democracy, in peaceable or turbulent times, at court, or remote from it, &c. They may be more or less fortunate or unfortunate in their several connexions or transactions at any one or more periods of their life, or through the whole of it, and be more or less favoured by chance.

All these and numberless other circumstances, and all the before enumerated peculiarities of corporeal powers, general constitution, native character, mental powers, excitements, and dispositions, may be differently combined *ad infinitum*, and moreover, each individual is liable, as we said before, not only to continual changes himself, but also to be affected by the alterations that are as incessantly taking place in every thing around him.

“ But, these alterations are often like the quantity in a regular cone, where, though there be a manifest difference in the diameter at remote distances, yet, in those

parts which immediately touch one another, it is hardly discernible."

Need we seek farther, in order to account for the endless variety we see in man, and the ever succeeding revolutions that take place in all human affairs !

879.

The Duty of Investigation.—No one ought to be satisfied with his opinions on any subject of importance, much less ought he to inculcate them on others, unless he can trace their connexion with self-evident principles.

It is not easy to imagine how this plain statement can be controverted or denied ; yet there are frequent cases in actual life, where the duty of inquiry, if not positively rejected, is really evaded. There are several pretexts employed on these occasions : inquiry might lead to doubt or perplexity ; to become acquainted with opposite arguments might shake the settled convictions of the understanding ; to read the writings of adversaries might contaminate the mind with false views.

Every one who alleges such pretexts as these for declining inquiry, must obviously begin by assuming that his own opinions are unerringly in the right. Nothing could justify any man for declining the investigation of a subject which it is his duty to teach, or on which his opinions necessarily determine his social conduct, but the possession of an understanding free from liability to error. Not gifted with infallibility, in what way except by diligent inquiry can he obtain any assurance that he is not in the one case disseminating erroneous opinions, or in the other pursuing a course of injurious action ? If he holds any opinion, he must have acquired it, either by examination, or by installation, rote, or some process which he cannot recollect. On the supposition that he has acquired it by proper

examination, the duty on which we are now insisting has been discharged, and the matter is at an end. If he has acquired it in the other manner, if it is fast fixed in his understanding without any consciousness on his own part how it came there, the mere plea that his mind might become unsettled, can be no argument against the duty of investigation. For anything he can allege to the contrary, his present opinions are wrong; and in that case the disturbance of his blind conviction instead of being an evil is an essential step towards arriving at the truth.

Bayley's Essays.

880.

Reply of Diogenes the Cynic.—Diogenes the cynic being interrogated what benefit he reaped from his barbarous philosophical researches, and his pursuit of wisdom—"If I reap no other benefit," says he, "this alone is sufficient compensation, that I am prepared to meet with equanimity every sort of fortune."

881.

Over-Feeding.—Mr. Abernethy agreed with the opinion entertained by Franklin, who said that nine-tenths of the diseases were caused by over-feeding. That learned surgeon, in one of his lectures in 1827, thus addressed his hearers:—"I tell you honestly what I think is the cause of the complicated maladies of the human race; it is their gormandising and stuffing, and stimulating their digestive organs to an excess, thereby producing nervous disorders and irritation. The state of their minds is another grand cause; fidgetting and discontenting yourselves about that which cannot be helped; passions of all kinds—malignant passions and worldly cares, pressing upon the mind, disturb the cerebral action, and do a great deal of harm."

882.

“*Business*,” says a celebrated writer, “is the salt of life, which not only gives a grateful smack to it, but dries up those crudities that would offend, preserves from putrefaction, and drives off all those blowing flies that would corrupt it. Let a man be sure to drive his business rather than let it drive him. When a man is but once brought to be driven, he becomes a vassal to his affairs. Reason and right give the quickest dispatch. All the entanglements that we meet with arise from the irrationality of ourselves or others. With a wise and honest man a business is soon ended, but with a fool and knave there is no conclusion, and seldom even a beginning.”

883.

Pride effectually rebuked.—William Penn and Thomas Story, travelling together in Virginia, being caught in a shower of rain, unceremoniously sheltered themselves from it in a tobacco-house; the owner of which happening to be in, thus accosted them:—“You have a great deal of impudence to trespass on my premises—you enter without leave. Do you know who I am?” To which was answered “No.” “Why, then, I would have you to know that I am a justice of the peace.” Thomas Story replied, “My friend here makes such things as thou art; he is the governor of Pennsylvania.” The would-be great man quickly abated his haughtiness.—*Imperial Magazine*.

884.

Diluvial Remains.—In a very curious article, by Caleb Atwater, Esq., published in Silliman’s Journal, in January, 1827, it is said, that fossil plants which are now the natives of torrid climates, have been found in considerable numbers in the state of Ohio, America, and in the vicinity

of Ohio River. Among these plants are the bread-fruit tree, the species of palm which produces the cocoa-nut, and the bamboo. The writer states, that he has in his possession the perfect impression of the cassia and the tea-leaf, found in the rocks of that region. The impressions of the bread-fruit tree show the flowers fully expanded and entire, and the author avers that these specimens of these fossil plants are so perfect and faithful to nature as to dispel all doubts of what they once were. The largest trees are found mostly in sandstone. "The supposition," says the author, "that these tropical plants were carried northward by the ocean, is disproved by the fact that some of the trees, or rather the roots, and parts of their roots, and parts of their trunks, stand upright, evidently on the spot where they grew, and others, with every root entire, lie to all appearance where they fell when turned up by the roots. Again," asks the writer, "if floated from tropical regions, how happens it that their flowers were uninjured? These show all their original beauty of form; they are fully expanded, and could not have been transported from any considerable distance. Scarcely a day could have intervened between the period in which they were in full bloom, and that in which, by the catastrophe which long since overwhelmed our globe, they were embalmed in the spot where they are now found."

885.

A Sentimental Pigeon.—A man, set to watch a field of peas which had been much preyed upon by pigeons, shot an old cock pigeon who had long been an inhabitant of the farm. His mate, around whom he had for many a year cooed, and nourished from his own crop, and assisted in rearing numerous young ones, immediately settled on the ground by his side, and showed her grief in the most ex-

pressive manner. The labourer took up the dead bird, and tied it to a short stake, thinking that it would frighten away the other depredators. In this situation, however, his partner did not forsake him, but continued, day after day, walking slowly round the stick. The kind-hearted wife of the bailiff of the farm at last heard of the circumstance, and immediately went to afford what relief she could to the poor bird. She told me that, on arriving at the spot, she found the hen bird much exhausted, and that she had made a circular beaten track round the dead pigeon, making now and then a little spring towards him. On the removal of the dead bird, the hen returned to the dove-cote.

Jesse's Gleanings in Natural History.

886.

Books.—He that will have no books but those that are scarce, evinces about as correct a taste in literature, as he would do in friendship, who would have no friends but those whom all the rest of the world have sent to Coventry.—*Colton.*

887.

Hindoo Martyrdom.—Colonel Tod, in his annals of Rajast'han, thus describes a voluntary martyr:—"We have seen one of these objects, self-condemned never to lie down during forty years, and there remained but three to complete the term. He had travelled much, was intelligent and learned, but far from having contracted the moroseness of the recluse, there was a benignity of mien, and a suavity and simplicity of manner in him, quite enchanting. He talked of his penance with no vain-glory, and of its approaching term without any sensation. The resting position of this Druid (*vana-perist*) was by means of a rope suspended from the bough of a tree, in the manner of

a swing, having a cross-bar, on which he reclined. The first years of this penance, he says, were dreadfully painful; swollen limbs affected him to that degree that he expected death; but this impression had long since worn off. "Even in this, is there much vanity;" and it would be a nice point to determine whether the homage of man, or the approbation of the Divinity, most sustains the energies under such appalling discipline."

Chambers' Edinburgh Journal.

888.

Passion.—What is done without passion, is generally done coldly; what is done from passion alone, you may have reason to repent of.—*Zimmerman.*

889.

Anecdote of speaking out in Church.—A most amusing instance of *speaking out* in church occurred some years ago in the parish of ———. The minister, in preaching upon the story of Jonah, uttered a piece of declamatory rhetoric, to something like the following effect:—"And what sort of a fish was it, my brethren, that God had appointed thus to execute his holy will? Was it a shark, my brethren? No, it could not be a shark; for God could never have ventured the person of his beloved prophet amongst the deadly teeth of that ravenous fish. What fish was it, then, my brethren? Was it a salmon, think ye? Ah, no; that were too narrow a lodging. There's no ae salmon i' the deepest pule o' a' Tweed could swallow a man. Besides, ye ken, it's mair natural for men to swallow salmon, than for salmon to swallow men. What, then, was it? Was it a sea lion, or a sea horse, or a sea dog, or the great rhinoceros? Oh, no! These are not scripter beasts ava. Ye're as aff't as ever. Which of

the monsters of the great deep was it, can ye tell me?" Here an old spectacled dame, who had an eleemosynary seat on the pulpit stair, thinking that the minister was in a real perplexity about the name of the fish, interrupted him with, "Hoot, sir, it was a whale, ye ken." "Out upon ye, you graceless wife that you are!" cried the orator, so enraged as almost to fly out of the pulpit at her, "thus to take the word out of the mouth of God's minister!"

Chambers' Edinburgh Journal.

890.

Utilitarianism.—The principle most at war with aristocratical abuses, and which, of course, excites the greatest hatred on the part of the aristocratical confederacy, is that which sets up, as the standard of political excellence, *the utility of the whole*; or, as it is sometimes more aptly worded, *the greatest happiness of the greatest number*. Against this principle, all whose interests are opposed to those of the public, are leagued by an indissoluble tie.

Westminster Review.

891.

Acquisition of Knowledge.—"I felt the ennobling pride of learning. It is a fine thing to know that which is unknown to others; it is still more dignified to remember that we have gained it by our energies. The struggle after knowledge, too, is full of delight. The intellectual chase, not less than the material one, brings fresh vigour to our pulses, and infinite palpitations of strange and sweet suspense. The idea that is gained with effort, affords far greater satisfaction than that which is acquired with dangerous facility. We dwell with more fondness on the perfume of the flower that we have ourselves tended, than on the odour which we cull with carelessness, and cast away without

remorse. The strength and sweetness of our knowledge depend upon the impression which it makes upon our own minds. It is the liveliness of the ideas that it affords, which renders research so fascinating ; so that a trifling fact or deduction, when discovered or worked out by our own brain, affords us infinitely greater pleasure than a more important truth obtained by the exertions of another." "The high poetic talent—as if to prove that a poet is only, at the best, a wild although beautiful error of nature—the high poetic talent is the rarest in creation."

Contarini Fleming.

892.

Neighbours.—It concerns us materially, that our neighbours should be as wise as ourselves.—*Zimmerman.*

893.

The Hypochondriac Prince.—Many distinguished persons, from a disease in the imagination, have fallen into strange notions regarding their personal identity and character. In the Memoirs of Count du Maurepas, there is an account given of a most singular hypochondriac in the person of the Prince of Bourbon. He once imagined himself to be a hare, and would snuffer no bell to be rung in the palace, lest the noise should scare him in the woods ; another time, he fancied himself to be a plant, and, as he stood in the garden, insisted on being watered. He some time afterwards imagined he was dead, and refused all nourishment, for which, he said, he had no further occasion. This last whim would have proved fatal, if his friends had not contrived to disguise two persons, who were introduced to him as his grandfather and Marshal Luxembourg, and who, after some conversation concerning the shades, invited him to dine with Marshal Turenne. Our hypochondriac

followed them into a cellar prepared for the purpose, where he made a hearty meal. While this turn of his disorder prevailed, he always dined in the cellar with some noble ghost. It is somewhat remarkable that this strange fantasy did not incapacitate him for business, especially where his immediate interests were concerned. Hypochondriacism is, doubtless, produced, in a great measure, from deep study, or from an artificial mode of living, and a want of proper air and exercise. We seldom hear of a ploughman or an industrious artizan falling into that diseased state of the imagination, and considering themselves hares, vegetables, plants, or disembodied spirits.

Chambers' Edinburgh Journal.

894.

Affectation.—All affectation is the vain and ridiculous attempt of poverty to appear rich.—*Lavater's Aphorisms.*

895.

Nollekens, the celebrated sculptor, died immensely rich. "His singular and parsimonious habits," says his biographer, "were most observable in his domestic life. Coals were articles of great consideration with Mr. Nollekens; and these he so rigidly economised, that they were always sent early, before his men came to work, in order that he might have leisure time for counting the sacks, and disposing of the large coals in what was originally designed by the builder of his house for a wine-cellar, so that he might lock them up for parlour use. Candles were never lighted at the commencement of the evening; and whenever they heard a knock at the door, they would wait until they heard a second rap, lest the first should have been a runaway, and their candle wasted. Mr. and Mrs. Nollekens used a flat candlestick when there was any thing to be

done ; and I have been assured, that a pair of moulds, by being well nursed, and put out when company went away, once lasted them a whole year !” Insensible as Nollekens generally was, when looking at works of ancient art, in no instance, except when speaking of Flaxman, did he depreciate the production of modern artists ; on the contrary, he has frequently said, when he has been solicited to model a bust, “ Go to Chantrey—he’s the man for a bust ; he’ll make a good busto for you ; I always recommend him.” He has been known to give an artist, who could not afford to purchase it, a lump of stone, to enable him to execute an order, though at the same time he has thrown himself into a violent passion with the cat, for biting the feather off an old pen with which he had for many years oiled the hinges of his gates when they creaked.

Nollekens and his Times.

896.

Optimism arises either from a stagnation of intellect, or insuperable indolence. Who, saving the optimist, will indiscriminately approve of the good and the evil, pain and pleasure, life or death ?—*Zimmerman.*

897.

The Inefficacy of Punishment for Lying.—Rousseau, in his *Emile*, says, “ Punishment ought never to be inflicted on children *as a punishment* ; but it should be made to follow *as a natural consequent* of their mendacity. Hence you should never declaim against lying, but you should so manage it that they should feel the ill effects of lying, by not being believed when they speak the truth, and by being still accused of facts they are innocent of, notwithstanding all their asseverations.”

Here I must beg leave to differ from him ; would it not

be far better to correct a child by setting before it, in as simple a manner as possible, the evils that lying exposes it to, and so endeavour to prevent a repetition of the fault, rather than to keep it in perpetual misery, and allow it to fall into a succession in order to cure it of them.

A child, on finding itself accused, and set down for a regular liar, will care very little about telling the truth, because it will be no interest to it to do so.

On the contrary, if the first time you discover a child to have told a lie, you talk to it affectionately and simply, and tell it that you will not doubt the truth of what it says until it tells another, it would have the better effect. A person seldom sets about redeeming his character if he has an idea that it is entirely lost.

Recollections of a Sunday School Teacher.

898.

Advice of an Irish Apothecary.—If you find three tumblers of whiskey punch disagree with you over night, don't take 'em till next day, and then leave them off entirely.—*The Casket.*

899.

Esquimaux Philosophy.—Amongst the Esquimaux, according to Sir John Ross, the crime of murder very rarely occurs. When it does, the murderer's punishment consists in being banished to perpetual solitude, or shunned by every individual of the tribe, insomuch that even his sight is avoided by all who may inadvertently meet him. On being asked why his life is not taken in return, it was replied "that this would be to make themselves equally bad—that the loss of his life would not restore the other—and that he who could commit such an act would be held equally guilty."

900.

The Chiltern Hundreds.—The Chiltern Hills are a chain of eminences, composed of chalk and loam mixed with flints, separating the counties of Bedford and Hertford, passing through the middle of Bucks, from Tring, in Hertfordshire, to Henley, in Oxfordshire. Anciently they were covered with thickets of beech-wood, but these have long since been cleared. Burnham, Desborough, and Stoke, are the three Chiltern Hundreds, which have a steward appointed by the chancellor of the exchequer, with a salary of 20*s.* and all fees. By accepting this nominal office, a member vacates his seat in parliament.

Tymm's Family Topographer.

901.

Abuse of Words.—One of the most powerful instruments of vice, the most fatal of all its poisoned weapons, is the abuse of words, by which good and bad feeling are blended together, and its deformity concealed, from an apparent alliance to some proximate virtue. Prodigality and dissipation, are liberality and high spirit. Covetousness, frugality. Flattery, good breeding. As society advances in civilisation, the power of this engine does not diminish. To give harsh deeds soft names is one of the evils of refinement. In preventing this confusion—in preventing this abuse of words—in sustaining a high tone of moral feeling, by giving harsh names to harsh deeds, the preservation of the boundaries between virtue and vice mainly depends.—*Montagu's Thoughts, &c.*

902.

Patronage.—Not long after Benjamin Franklin had commenced editor of a newspaper, he noticed, with considerable freedom, the public conduct of one or two in-

fluent persons in Philadelphia. This circumstance was regarded by some of his patrons with disapprobation, and induced one of them to convey to Franklin the opinion of his friends with regard to it. The doctor listened with patience to the reproof, and begged the favour of his friend's company at supper, on an evening which he named; at the same time requesting that the other gentlemen who were dissatisfied with him should attend. The doctor received his guests cordially, his editorial conduct was canvassed, and some advice given. Supper was at last announced, and the guests invited to an adjoining room. The table was only supplied with two puddings, and a stone pitcher filled with water. All were helped; none could eat but the doctor. He partook freely of the pudding, and urged his friends to do the same; but it was out the question—they tasted and tried in vain. When their host saw the difficulty was unconquerable, he rose and addressed them, "My friends, any one who can subsist upon saw-dust pudding and water, as I can, needs no man's patronage."

Watson's Annals of Philadelphia.

903.

On Vegetable Diet.—The nations that subsist on vegetable diet are of all men the handsomest, the most robust, the least exposed to diseases and violent passions; and they attain the greatest longevity. Such are, in Europe, a great portion of the Swiss. The negroes, doomed to labour so severe, live entirely on manioc, potatoes, and maize. The Brahmins of India, who frequently survive a century, eat nothing but vegetables. From the Pythagorean school Epaminondas issued forth, so renowned for his virtues; Archytas, so celebrated for his skill in mechanics; and Milo of Crotona, for his strength; copying

the virtues of their founder, who was allowedly the first-rate genius of his day, the most enlightened by science, the father of philosophy among the Greeks. As vegetable diet has a necessary connexion with many virtues, and excludes none, it must be of importance to accustom young people to it, seeing its influence so powerfully contributes to beauty of person and tranquillity of soul. The children of the Persians, in the time of Cyrus, and by his orders, were fed with bread, water, and cresses; and Lycurgus introduced a considerable part of the physical and moral regimen of these children into the education of those of Lacedæmon. Such diet prolongs infancy, and of consequence the duration of human life. "I have seen," says Saint Pierre, "an instance of it in an English youth of fifteen, who had not the appearance of being so much as twelve. He was a most interesting figure, possessed of health the most vigorous, and of a disposition the most gentle; he performed the longest journeys on foot, and never lost temper whatever befel him; his father, whose name was Pigot, told me he had brought him up entirely under the vegetable regimen, the good effects of which he had learned by his own experience. He had formed the project of employing part of his fortune, which was considerable, in establishing somewhere in British America, a society, who should employ themselves in training, under the same regimen, the children of the American colonists, in the practice of all the arts connected with agriculture. May Heaven prosper such a plan of education, worthy the most glorious period of antiquity!"

Studies of Nature.

904.

True Period of human Life, and happy Disposition of our Time.—In life is not to be counted the ignorance of

infancy or imbecility of age. We are long before we are able to think, and we soon cease from the power of acting. The true period of human life may be reasonably estimated at forty years; the time we have lost can never be recovered; what cannot be repaired is not to be regretted; we should, therefore, endeavour to make the best use of that which is to come. To advise the ignorant, relieve the needy, comfort the afflicted, are duties that fall in our way almost every day of our lives. A man has frequent opportunities of mitigating the fierceness of a party—of doing justice to the character of a deserving man, of softening the envious, quieting the angry, and rectifying the prejudiced, which are all of them employments suited to a reasonable nature, and bring great satisfaction to the person who can busy himself in them with discretion.—*Maxims and Observations.*

905.

Philosophy and Philosophers.—Cicero's wise man is one whom neither crosses nor misfortunes torment, but remains the same in prosperity and adversity; and looks upon external things so calmly, as to feel no care or concern, no fear or anxiety, no great displeasure or joy. This high strain only shows what a man should be, to deserve Cicero's epithet of wise. But man is not a statue, and cannot be divested of his passions, without being unmanned. The real difference betwixt a wise man and a fool consists in this, that the wise man strives against his weaknesses, appetites, and passions, to prevent being conquered by them; while the fool is always their captive. Even the wisest man is frail, and the greatest philosopher cannot prevent the first sallies and emotions of his mind, or hinder the ruffling and fermenting of his thoughts, upon being suddenly struck with unexpected accidents.

To do this is as impossible, as not to see when our eyes are open. Such a power manifestly belongs not to man; nor can all the philosophy in the world procure it. It is, therefore, wrong to ascribe all commotions of mind, either to weakness, fear, or want of understanding. A sensible man may suddenly die by surprise, or sicken with grief, before the fit, or first transport, has time to subside, so as to give an opportunity for reason to exert itself, and the scattered powers of the mind to rally. Socrates had violent passions; yet was the greatest philosopher we know of. His philosophy did not consist in insensibility, but in the struggle he had with his passions, to prevent their getting the ascendant over him. In this consists the merit of a philosopher. It is no character at all to be insensible. An eunuch cannot be commended for his chastity, nor a dispassionate man for his calmness. To ride a quiet horse is no merit in horsemanship; but to manage and break a wild one shows skill.

These distinctions usually pass unnoticed by the vulgar, who judge of virtues and vices more from men's constitutions, than from the qualities of their minds. And hence, in common estimation, he is no steady man who changes countenance, or appears moved at an unexpected question or event; but the appellations of courageous, resolute, and brave, are bestowed upon him who stands, unmoved, the shocks and accidents of life; which is as wise a judgment, as attributing greater perfection to a statue than to a man.—*The Reflector*, 1750.

906.

Quack Doctors.—But is it not strange that an enlightened and civilised people should suffer themselves to be deluded, in a matter of such consequence, by every arrogant pretender? When a watch or any other machine

of the like nature is damaged by any casualty, it is sent to some skilful mechanic who understands its structure, and is therefore qualified to rectify that which is wrong; and when the human body, a most complex piece of machinery, becomes deranged in its parts, or disordered in its operations, how can we expect to have it regulated by the hand of daring and unprincipled ignorance?

A multitude of laws is one of the distinguishing characteristics of civilisation; why, then, are there no laws against quackery? Shall property be protected by innumerable statutes, and life and health be left at the mercy of every one who has the hardihood to assert and persist in a falsehood?—*The Savage, by Piomingo.*

907.

Anecdotes of the Earl of Mansfield.—A Catholic priest was prosecuted in the court of King's Bench for having said mass. Many witnesses appeared against him. Lord Mansfield, who presided then in that court, said to the informer, the principal witness, "You are sure that this man is a popish priest, and that he said mass?" The man answered, "Yes." The judge replied, "You know then what a mass is?" The witness was confused and silent. Lord Mansfield, then addressing the jury, said, "To find this man guilty, you must have full proof that he said mass; and it must be proved to you, that it was the mass which this man said, when the witnesses saw him performing acts, which they took to be the mass. You must judge for yourselves, whether your conscience is entirely satisfied on this point." The jury asked the witnesses, and asked each other, what were the ceremonies which constituted a mass; and not being able to obtain a satisfactory answer, they acquitted the prisoner.

What a happiness to meet with so wise a judge! But

it is an unfortunate circumstance, when a judge is obliged to be wiser and more humane than the law.

The following anecdote is more interesting still; for in exhibiting a new proof of the wisdom and superior intelligence of Lord Mansfield, it throws some light on the spirit of the multitude in general, and particularly on the character of the English people, when even in their passions they are spoken to in the name of the law.

This great magistrate being in one of the counties, on the circuit, a poor woman was indicted for witchcraft. The inhabitants of the place were exasperated against her. Some witnesses deposed that they had seen her walk in the air, with her feet upwards and her head downwards. Lord Mansfield heard the evidence with great tranquillity, and perceiving the temper of the people, whom it would not have been prudent to irritate, he thus addressed them: "I do not doubt that this woman has walked in the air, with her feet upwards, since you have all seen it; but she has the honour to be born in England, as well as you and I, and, consequently, cannot be judged but by the laws of the country, nor punished but in proportion as she has violated them. Now I know not one law that forbids walking in the air with the feet upwards. We have all a right to do it with impunity. I see no reason, therefore, for this prosecution; and this poor woman may return home when she pleases." This speech had its proper effect. It appeased the auditory, and the woman retired from the court without molestation.

Elegant Anecdotes, &c.

908.

The Fatalist.—The fatalist stands a good chance of being contented with his lot, unless 'tis ordained to the contrary.—*Zimmerman.*

909.

Desire of Ease, or Relief from present Pain.—All men desire ease, not only in proportion to their sufferings, but also according to their character and present state of mind and body; for some persons are at all times much more impatient under pain than others; and the same persons more or less so at different times. This impatience often causes them to desire immediate relief, even at the very probable risk of incurring yet greater evils; and thus it happens likewise, that a man often will not deny himself a pleasure he covets, or submit to continue an effort which is irksome to him, though it be to purchase considerable future advantages. The desire of pleasure is the desire of experiencing a lively enjoyment of some sort; the desire of ease, the desire of relief from pain. The man who desires pleasure may be equally satisfied with the amusement of reading, as of listening to music, &c.; but he who suffers is not to be soothed but by the positive alleviation of the pain that at the moment distresses him. The desire of ease, as it is the most universal and frequent feeling we have, so is it that which most forcibly demands the regulation of our reason, since the desire of ease might induce us to make a medicine eventually fatal to us, to relinquish an employment which would obtain us independence, to seek a pleasure destructive to our future health and peace, &c.

The consideration of this subject seems, therefore, particularly connected with education and government, because it is not in our nature, seemingly, long quietly to support that state of uneasiness we believe practicable to avoid; consequently, whatever laws or discipline are calculated continually, or even frequently, to irritate the human mind, must necessarily be very contrary to a willing, steady, and cheerful obedience.

The following distinction, we imagine, may be made between the desire of ease and the desire of happiness; that the one induces us to regulate our actions by our *feelings*, the other by our *reason*. Mr. Locke has treated this subject with his wonted sagacity and perspicuity.

910.

Principles.—The change we personally experience from time to time, we obstinately deny to our principles.

Zimmerman.

911.

Savage Life.—It is well known to us, that the time of our existence here is a period of exertion. We are taught, therefore, to meet unavoidable danger with resolution, and to remove the greatest difficulties by perseverance. We are obliged to climb the highest mountain, leap down the steepest precipice, and swim the widest torrent. The *science* of hunting engages our earliest attention. We study the nature of our game, the time of the day, and the season of the year. We know where to find the buffaloes in the morning, and where they may be discovered in the heat of the day. We know when they visit the low marshy salt springs, and when they descend to cool themselves in the river. We can rouse the deer from his lair in the frosty morning, and trace him over the hills by the newly fallen snow. We surprise the wolf in his gloomy haunts, or destroy him in his foraging excursions. We rouse the bear in his den, and shoot the panther among the rocks. We fix our traps for the fox, and drive, by stratagem, the beaver from his fortified habitation. We find the wild cat on the mountains, and the racoon in the heads of the valleys. We know the haunts of the otter; and the musk-rat we shoot as he peeps from his hole. We kill the mink on the banks of the stream, and the ground-

hog on the side of the hill. We know the daily rounds of the turkey; we take him on his roost, or shoot him on the ridges. We shoot the geese in their flight, or kill them when settled in the ponds. We *see* the slightest traces in the forest; we *hear* the least rustling among the branches; and we *smell* the approaches of the serpent. We *climb* round the rocks, *slip* through the cane, and *skulk* along the valleys. We study the course of the wind in our approaches, or breathe on fire, lest we taint the purity of the gale. We know the course our game will pursue, before he has been roused from his harbour. We take the opposite direction, and meet him as he turns round the hill. We guide our course through the boundless wilderness, by the sun, moon, and stars, and even by the appearance of the trees of the forest. We perform the most incredible journeys without fatigue, crossing the widest rivers on the trunk of a tree. Through the immense desert we are familiar with every hill, and at home on the bank of every rivulet. We walk proudly on the hills; and from the towering summits of the Appalachian mountains, we look down, with ineffable contempt, on the *brute-like drudgery* of civilised life.—*The Savage.*

912.

Emulation.—Emulation seems to be synonymous with *laudable* ambition; for when we excite emulation amongst children, what is it, but ambition that we stir in them? And, in doing so, we cannot too carefully guard against provoking their envy and jealousy. But the propensity in human nature to delight in superiority, may, however, be rendered highly useful both to the teacher and the pupil, if great care be taken to keep it within due bounds, and to attach only a proper degree of importance severally to each advantage that may be derived from nature, or

acquired by care and study. And the teacher, while he excites emulation, ought, in order to check presumption, to take frequent occasion to remind his successful pupil, that every one gifted with distinguished talents, is justly expected proportionately to excel his competitors; and that it is to be ascertained if he have not more cause for humiliation than pride, upon comparing his acquirements with his superior powers and opportunities of improving himself. Besides, if he excel them in one respect, they may possibly have some advantage over him in another.

913.

The Inquisition was introduced first into Spain by Ferdinand the Catholic, in 1470; and scarcely had it been established, when two thousand people were burnt by order of the Grand Inquisitor, Jean de Torquemada. It was at that period that the Jews chiefly suffered for refusing baptism. The religious persecutions of Charles V. are well known, to whose bigotry no less than a hundred thousand persons fell victims. On his son, Philip II., succeeding to the crown of Spain, he proved as inflexible as his father, and established the Inquisition in the Netherlands, and not only took the lives of hundreds of heretics, but confiscated their property. It was on the 4th of December, 1808, that Buonaparte abolished the tribunal of the Inquisition of Madrid, but it is shrewdly suspected that it has been again put in force by the present monarch.—*Sketch of the Times*, 1830.

914.

Poor Laws in Ireland.—The idea of applying a different rule in so vital and universal a question as this, to the different divisions of the same kingdom, would certainly strike a stranger with perfect astonishment. Absurdity

cannot be greater. Only suppose for a moment that such a scheme was attempted—that there should be poor laws in Berkshire, but none in Essex; that any one willing to labour, and yet suffering want, in Berkshire, should be entitled to the protection and aid of the parochial authorities, but that in Essex, a man in the same necessity might starve and die, without the least relief from the law, or the legal authorities. Supposing, we say, that anything so monstrous as this could be attempted, who does not at once see that half the misery and want of Essex would naturally stream into Berkshire, and that measures must very soon be taken to assimilate the two, either by abolishing the poor law in one, or by establishing it in the other. Now Ireland is, to all practical purposes, nearer to Lancashire than Essex is to Berkshire.

915.

Equality in Danger.—The French general Cherin was once conducting a detachment through a very difficult defile. He exhorted his soldiers to endure patiently the fatigues of the march. “It is easy for you to talk,” said one of the soldiers near him; “you who are mounted on a fine horse—but we poor devils!” On hearing these words Cherin dismounted, and quickly proposed to the discontented soldier to take his place. The latter did so; but scarcely had he mounted, when a shot from the adjoining heights struck and killed him. “You see,” says Cherin, calling to his troops, “that the most elevated place is not the least dangerous.” After which, he remounted his horse, and continued the march.—*The Casket.*

916.

A New Restriction on Commerce.—It may not be generally known that the importation of New Zealanders’

heads is now entirely prohibited. By the late act, which regulated the duties to be levied on anatomical preparations, an express provision is made, that not any duty, however high, shall permit them to pass; for, revolting as the statement may appear, these chiefs were absolutely being murdered to supply the cabinets of European virtuosi; and so profitable had the trade become, and so great was the demand, that no New Zealander's head was safe upon his shoulders if within the reach of a trader's swivel.

Medical and Physical Journal.

917.

Confession of an Irish Peasant.—Luke M'Geoghan, being at confession, owned among other things that he had stolen a pig from Tim Carrol. The priest told him he must make restitution; Luke couldn't—how could he, when he had eaten it long ago? Then he must give Tim one of his own. No; Luke didn't like that—it wouldn't satisfy his conscience; it wouldn't be the downright identical pig he stole. Well, the priest said, if he wouldn't, he'd rue it, for that the *corpus delictum*, Tim's pig, would be brought forward against him at the final reckoning. "You don't mane that, father?" "Indeed, but the father did." "And may-be, Tim himself will be there, too?" "Most certainly." "Och, then, why bother about the trifle this side the grave? If Tim's there, and the pig's there sure I can make restitutition to him *then*, you know."

918.

True Contentment based on Moderation.—Agur said, "Give me neither poverty nor riches;" and this will ever be the prayer of the wise. Our incomes should be like our shoes; if too small, they will gall and pinch us; but if too large, they will cause us to stumble and to trip.

But wealth, after all, is a relative thing, since he that has little, and wants less, is richer than he that has much, but wants more. True contentment depends, not upon what we have, but upon what we would have; a tub was large enough for Diogenes, but a world was too little for Alexander.

919.

Calmness in a Storm.—Helvetius, the French philosopher, was aboard a vessel in a violent storm, during which he went to sleep. The ship was at length in imminent peril; when one of the sailors awoke him, crying, “Sir! ho! awake—we are all going to the bottom!” Helvetius just turned his face towards him, and said, “Then what is the use of waking me? Go, do as I do;” and he fell asleep again.

920.

The true prop of good government is opinion; the perception, on the part of the subjects, of benefits resulting from it; a settled conviction, in other words, of its being a public good. Now nothing can produce or maintain that opinion but knowledge, since opinion is a form of knowledge. Of tyrannical and unlawful governments, indeed, the support is fear, to which ignorance is as congenial as it is abhorrent from the genius of a free people.

Robert Hall.

921.

Kindness to Animals.—One day I got off my horse to kill a rat, which I found on the road only half killed, wishing to put the creature out of its misery. I am shocked at the thoughtless cruelty of many people; yet I did a thing soon after, that has given me considerable uneasiness,

and for which I reproach myself bitterly. As I was riding homeward, I saw a waggon standing at a door, with three horses; the two foremost were eating their corn from bags at their noses; but I observed that the third had dropped his on the ground, and could not stoop to get any food. However, I rode on in absence, without assisting him. But when I had got nearly home, I remembered what I had observed in my absence of mind, and felt extremely hurt at my neglect; and would have ridden back had I not thought the waggoner might have come out of the house and relieved the horse. A man could not have had a better demand for getting off his horse, than for such an act of humanity. It is by absence of mind that we omit many duties.—*Cecil's Works*.

922.

No Drunkards in France.—A drunkard is a character unknown in France. If a man only flushed with liquor, came into company, the men would look coldly on him, and the women would not speak to him. That door would never be opened to him again. Drinking is considered as a vice so low and disgusting, that it is held in contempt even by the common people. That vice, then, a man could never learn there. If he were unhappy enough to be addicted to it, and had any sense of shame, travel would be a very probable means to cure him.—*Elegant Anecdotes*.

923.

Liberty.—Shame! that any should have been found to speak lightly of liberty, whose worth is so testified—whose benefits are so numerous and so rich. Moralists have praised it—poets have sung it—the gospel has taught and breathed it—patriots and martyrs have died for it. As a temporal blessing, it is beyond all comparison and above

all praise. It is the air we breathe—the food we eat—the raiment that clothes us—the sun that enlightens and vivifies and gladdens all on whom it shines. Without it what are honours, and riches, and all similar endowments? They are the trappings of a hearse—they are the garnishings of a sepulchre; and with it the crust of bread, and the cup of water, and the lowly hovel, and the barren rock, are luxuries which it teaches and enables us to rejoice in. He who knows what liberty is, and can be glad and happy when placed under a tyrant's rule and at the disposal of a tyrant's caprice, is like the man who can laugh and be in merry mood at the grave, where he has just deposited all that should have been loveliest to his eye, and all that should have been dearest to his heart. What is slavery, and what does it do? It darkens and degrades the intellect—it paralyses the hand of industry—it is the nourisher of agonising fears and of sullen revenge—it crushes the spirit of the bold—it belies the doctrines, it contradicts the precepts, it resists the power, it sets at defiance the sanctions of religion—it is the tempter, and the murderer, and the tomb of virtue—and either blasts the felicity of those over whom it domineers, or forces them to seek for relief from their sorrows in the gratifications, and the mirth, and the madness of the passing hour.

Dr. A. Thomson's Sermons.

924.

High-eared Race of Men.—M. Dureau de Lamalle has made out the strongest evidence in proof of the existence of a distinct variety of the human race, characterised by the position of their ears. Not only, as they are represented in the Memnonium and other Egyptian statues and coins, were the old Egypto-Caucasians remarkable for their high ears, but in more than forty mummies, which were

unrolled and examined by M. de Lamalle, at Turin, the auricular foramen, which, drawing a horizontal line, is placed in us on a level with the inferior part of the nose, was, in these examples, found to be on a level with the middle of the eye; the elevation, as measured, amounted to a full inch and a half; the facial angle was, at the same time, found equal to that of Europeans, but the temporal region much more depressed than in our variety. Nor does it appear that the high-eared race is extinct; there are instances of it among the people of Upper Egypt at this day; and indeed there is in Paris, at present, a teacher of Arabic, a Copt of Upper Egypt, who is possessed of this conformation in a most decided degree.

Medical Gazette.

925.

The Philosopher Sadi.—A wealthy person asked the philosopher Sadi, in derision, how it happened, that men of wit were so frequently seen at the doors of the rich, and that the rich were never seen at the doors of men of wit. "It is," replied Sadi, "because men of wit know the value of riches; but rich men do not know the value of wit."—*Elegant Anecdotes.*

926.

Anecdote of Mr. Addison.—Addison and Mr. Temple Stanyan were very intimate. In the familiar conversations which passed between them, they were accustomed freely to dispute each other's opinions. Upon some occasion, Mr. Addison lent Stanyan five hundred pounds. After this, Mr. Stanyan behaved with a timid reserve, deference, and respect; not conversing with the same freedom as formerly, or canvassing his friend's sentiments. This gave great uneasiness to Mr. Addison. One day they happened

to fall upon a subject, on which Mr. Stanyan had always been used strenuously to oppose his opinion. But, even upon this occasion, he gave way to what his friend advanced, without interposing his own view of the matter. This hurt Mr. Addison so much, that he said to Mr. Stanyan, " Either contradict me, or pay me the money."

Elegant Anecdotes.

927.

Republicanism.—Every man in the world would be a republican, if he did not hope from fortune and favour, more than from industry and desert; in short, if he did not expect to carry off, sooner or later, from under another system, what never could belong to him rightfully, and what cannot (he thinks) accrue to him from this. To suppose the contrary, would be the same as to suppose that he would rather have a master in his house than a friend, brother, or son; and that he has both more confidence and more pleasure in an alien's management of it, than in his own, or in any person selected by his experience and deputed by his choice.—*Lander.*

928.

, *Silence* is the safest response for all the contradiction that arises from impertinence, vulgarity, or envy.

Zimmerman.

929.

Theology.—The ancient Greeks and Romans wohsripped a multitude of gods: the heavens, the earth, and *hades* swarmed with innumerable divinities. All the virtues and vices of humanity, and all the operations of nature, were under the direction of superintending deities: and these gods being unaccountably prolific, there was no space

left in nature that did not teem with their progeny. The progress of science and the light of the gospel have contributed to lessen the number of immortals. Jupiter has forsaken the Capitol, the thunder has been wrested from his hand, and the father of gods and men is forgotten. Neptune has lost the dominion of the waves, and Pluto, the empire of the shades. The sun is no longer in the chariot of Apollo, nor the moon under the regency of his sister. Paphos and Cyprus are deserted by Venus, and Samos and Argos by Juno. Mercury has lost his wand, and Pallas her ægis. Etna and Lemnos remain ; but where is the blacksmith of Jupiter ? The wind raises the waves without the assistance of Æolus, and the storm is calmed without the interference of Neptune. Bacchus is deprived of his thyrsus, and the mysteries of Ceres are secure from profanation. Thetis and the Nereids are no more ; we hear not the shell of the Tritons. The Dryads and Hamadryads have forsaken the woods, and the Naiads deserted the fountains. Hippocrene is dry ; the Muses have escaped to heaven. The shepherds have lost the protection of Pan, and the orchards the care of Pomona. Priapus has ceased to fray away the birds, or interrupt the incantation of witches. No longer

“ Satyrs and sylvan boys are seen,
Peeping from forth their alleys green.”

The Harpies are expelled from their kingdom ; and the Sirens have ceased to practise their allurements.

Charon has been shipwrecked in the Styx ; Cerberus has been deprived of his heads ; and the snakes have been taken from the Furies. Minos is no longer judge ; Phlegethon has ceased to burn ; and the frogs of hell have desisted from croaking. The wheel of Ixion revolves no longer ; the Danaides have filled their urns ;

and Sisyphus rests from his labours. The Pythia is not forced to the tripod; the cave of Trophonius is neglected; and the smoke of the sacrifice has ceased to ascend. Where is the oak of Dodona? where are the Sibyls of Cumæ?

But there is one of the ancient divinities who has maintained his situation in opposition to the efforts of philosophy and the benign influence of the gospel. He is worshipped with more sincere devotion at this day, than he has been at any former period. His temples are crowded from morning until evening by humble votaries of all sexes and ages. They do not serve him with "mere lip service;" for they have "his law written in their hearts." He is not the true God: yet they adore him "with all their heart, and with all their soul, and with all their strength, and with all their mind." They offer up at his shrine, as freewill offerings, everything that is precious and valuable. He is not Moloch: yet they make their children pass through the fire for his sake.

He is a very old god, and has performed innumerable exploits of the most heroic kind. A thousand volumes, in folio, would not be sufficient to contain the thousandth part of the wonders he has effected. What are the labours of Hercules, the feats of Samson, the wars of the giants, the building of pyramids, the turning aside of rivers, and removing mountains? What are such trifles as these when compared with the stupendous operations of the god of the civilised world?

Question: Who is he?

Answer: He was worshipped by the children of Israel in the wilderness, when Moses tarried so long in the mount. Do you know him?

There are not seven thousand in the United States, who have not bowed the knee to this Baal of the moderns, and

whose lips have not kissed him. By the ancients he was called Plutus : in heaven, he is not known ; and on earth, he is yclept *The Mammon of unrighteousness*.

— Quid non mortalia pectora cogit
Auri sacra fames ?

930.

Kings.—The least fault a king commits, produces infinite mischief ; for it diffuses misery through a whole people, and sometimes for many generations.

Swift's Thoughts.

931.

Experience.—The *present* only has a being in nature ; things *past* have a being in the memory only ; but things *to come* have no being at all, the future being but a fiction of the mind, applying the sequels of actions past to the actions that are present, which with most certainty is done by him that has most experience.—*Hobbes*.

932.

A true critic is a sort of a mechanic set up with a stock and tools for his trade, at as little expense as a tailor ; and indeed there is much analogy between the utensils and abilities of both : thus the tailor's hell is the type of a critic's common-place book, and his wit and learning held forth by the goose : and it requires at least as many of the one to the making up of one scholar, as of the other to the composition of a man : also the valour of both is equal, and their weapons near of a size. Some accounts say, that the writings of critics are the mirrors of learning ; by which we are to understand literally, that a writer should inspect into the books of the critics, and correct his invention there as in a mirror. Now, whoever

considers that the mirrors of the ancients were made of brass and fine mercurio, may presently apply the two principal qualifications of a true modern critic, and consequently always conclude that these have been and must be for ever the same. For brass is an emblem of duration ; and when it is skilfully burnished, will cast reflections from its own superficies, without any assistance of a mercury from behind. The true critics may be known by their talents of swarming about the noblest writers, to which they are carried merely by instinct, as a rat to the best cheese, or a wasp to the fairest flower. Lastly, I define a true critic to be, in the perusal of a book, like a dog at a feast, whose thoughts and stomach are wholly set upon what guests fling away, and consequently is apt to snarl most when there are the fewest bones.—*Swift*.

933.

Wit, like every other power, has its boundaries. Its success depends on the aptitude of others to receive impressions ; and that as some bodies, indissoluble by heat, can set the furnace and crucible at defiance, there are minds upon which the rays of fancy may be pointed without effect, and which no fire of sentiment can agitate, or exalt.—*Johnson*.

934.

Riches and Poverty.—Every man is rich or poor, according to the proportion between his desires and enjoyments, Of riches, as of every thing else, the hope is more than the enjoyment ; while we consider them as the means to be used at some future time for the attainment of felicity, ardour after them secures us from weariness of ourselves, but no sooner do we sit down to enjoy our acquisitions than we find them insufficient to fill up the vacuities of life.

Nature makes us poor only when we want necessaries, but custom gives the name of poverty to the want of superfluities. It is the great privilege of poverty to be happy unenvied, to be healthy without physic, secure without a guard, and to obtain from the bounty of nature what the great and wealthy are compelled to procure by the help of art. Adversity has ever been considered as the state in which a man most easily becomes acquainted with himself, particularly being free from flatterers. Prosperity is too apt to prevent us from examining our conduct, but as adversity leads us to think properly of our state, it is most beneficial to us.—*Johnson*.

935.

Popular Opinion.—If any ask me what a free government is, I answer, that for any practical purpose, it is what the people think so; and that they, and not I, are the natural, lawful, and competent judges of this matter.

Burke.

936.

Causes.—Anxiety for the future disposeth men to inquire into the causes of things, because the knowledge of them maketh men the better able to order the present to their advantage.—*Hobbes*.

937.

Epithets.—The meaning of the word *wretch* is one not generally understood. It was originally, and is now, in some parts of England, used as a term of the softest and fondest tenderness. This is not the only instance in which words in their present general acceptation bear a very opposite meaning to what they did in Shakspeare's time. The word *wench*, formerly, was not used in that low and

vulgar acceptance that it is at present. *Damsel* was the appellation of young ladies of quality; and *dame*, a title of distinction. *Knave* once signified a servant; and, in an early translation of the New Testament, instead of "Paul the servant," we read "Paul the knave of Jesus Christ." On the other hand, the word *companion*, instead of being the honourable synonyme of associate, occurs in the play of Othello, with the same contemptuous meaning which we now affix, in its abusive sense, to the word "fellow;" for Emilia, perceiving that some secret villain had aspersed the character of the virtuous Desdemona, thus indignantly exclaims:—

O Heaven! that such *companions* thou'dst unfold
And put in every honest hand a whip,
To lash the rascal through the world.

Chambers' Edinburgh Journal.

938.

Taxes.—The taxes are indeed very heavy; and if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us.—We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us, by allowing an abatement.—*Franklin.*

939.

The Persecutions of Genius.—"Before the times of Galileo and Harvey, the world believed in the diurnal immovability of the earth, and the stagnation of the blood; and for denying these, the one was persecuted and the other ridiculed. The intelligence and virtue of Socrates were punished with death. Anaxagoras, when he attempted to

propagate a just notion of the Supreme Being, was dragged to prison. Aristotle, after a long series of persecutions, swallowed poison. The great geometricians and chemists, as Gerbert, Roger Bacon, and others, were abhorred as magicians. Virgilius, bishop of Saltzburg, having asserted that there existed antipodes, the Archbishop of Mentz declared him an heretic, and consigned him to the flames; and the abbot Trithemius, who was fond of improving stenography, or the art of secret writing, having published some curious works on that subject, they were condemned, as works full of diabolical mysteries. Galileo was condemned at Rome publicly to disavow his sentiments regarding the motion of the earth, the truth of which must have been abundantly manifest: he was imprisoned in the inquisition, and visited by Milton, who tells us he was then *poor* and *old*. Cornelius Agrippa, a native of Cologne, and distinguished by turns as a soldier, philosopher, physician, chemist, lawyer, and writer, was believed to be a magician, and to be accompanied by a familiar spirit in the shape of a black dog, and was so violently persecuted that he was obliged to fly from place to place; the people beheld him as an object of horror, and not unfrequently, when he walked, he found the streets empty at his approach. This ingenious man died in an hospital. When Urban Grandier, another victim of the age, was led to the stake, a large fly settled on his head: a monk, who had heard that Beelzebub signifies in Hebrew the god of flies, reported that he saw this spirit come to take possession of him.

“ Even the learned themselves, who had not applied to natural philosophy, seem to have acted with the same feelings as the most ignorant; for when Albertus Magnus—an eminent philosopher of the thirteenth century—constructed an automaton, or curious piece of mechanism, which sent forth distinct vocal sounds, Thomas Aquinas

(a celebrated theologian) imagined it to be the work of the devil, and struck it with his staff, which, to the mortification of the great Albert, annihilated the labour of thirty years. Descartes was horribly persecuted in Holland when he first published his opinions. Voetius, a person of influence, accused him of atheism, and had even projected in his mind to have this philosopher burnt at Utrecht in an extraordinary fire, which, kindled on an eminence, might be observed by the seven provinces. This persecution of science and genius lasted till the close of the seventeenth century.'—*D'Israeli*.

940.

Military Punishments.—With respect again to the modes of enforcing discipline in our standing armies, we would willingly draw a veil over them, which no hand should be permitted to raise till it could be lifted on the system recently introduced. There is no gratification in describing such punishments as picketing, riding the wooden horse, flogging till the wretched criminal almost died under the lash, or any other of the barbarous inflictions which our English soldiers owed to the tyranny of their German masters. Far more satisfactory is it to learn that the wisdom and good feeling of later times have laboured to infuse among soldiers a sense of honour, which renders 100 lashes more painful to the prisoner now, than 1,000 were to his precursor in crime.—*Lardner's Cyclopædia*.

941.

Anecdote of Pitt.—He received the rudiments of education under the parental roof; and, notwithstanding his delicate health prevented him from devoting more than half the usual time to study, his progress was so rapid, that Lord Chatham, who assisted the Rev. Edward Wilson

in instructing him, frequently expressed his firm conviction, that the boy would one day increase the glory of the name of Pitt; for that he would be the first man in the senate, whether in administration or not, and if a minister at all, that he would be premier. One evening, a member of parliament proposed taking the earl's sons to hear an important debate in the House of Commons; but Lord Chatham would only suffer the elder, John, to go; "for," said he, "if William hears any arguments of which he does not approve, he will rise to controvert them; and young as he is, he has not, even in that able assembly, many equals in knowledge, reasoning, and eloquence."

Georgian Era.

942.

A vulgar man is captious and jealous, eager and impetuous about trifles. He suspects himself to be slighted, thinks every thing that is said meant at him: if the company happens to laugh, he is persuaded they laugh at him: he grows angry and testy, says something very impertinent, and draws himself into a scrape, by showing what he calls a proper spirit, and asserting himself.—*Chesterfield.*

943.

Practices of Literary Men.—How different are the times and modes of study practised by literary men in all nations and ages! Demosthenes studied always during the night, utterly secluded, and quaffing at cold water. Demades, his rival in the forum, hardly studied at all, but dissipated away his time amid wine and licentiousness. Æschylus was said to be always drunk when he wrote; whence Sophocles remarked of him, with some of the bitterness of jealousy, that, "if he wrote well, he did so perchance and unwittingly." I should infer from Homer's simple style,

that he was a drinker of cold water. Not only Æschylus, but Alcæus and Aristophanes, composed their poetry in a state of excitation from liquor; yet Anacreon, bacchanalian as he was, wrote, it is said, always sober—he only feigned inebriety. Among modern writers I have only heard of Tasso and Schiller who composed in a state of semi-inebriation. Schiller used to study till long after midnight, with deep potations of Rhenish. Tasso was wont to say, that “malmsey was that alone which enabled him to compose good verses.”—*Mr. Tenant of Dollar, MS.*

To this it may be added, that Sir William Blackstone is said to have always had a bottle of good port beside him, from which he occasionally regaled himself, while composing his great work, “Commentaries on the Laws of England.” We are inclined, however, to believe that liquor does more harm than good in all intellectual exertions. There may be *some* whom certain drinks have a tendency to exhilarate, and who cannot write unless so excited. But the most common result of all indulgences of this kind is to stupify, not to brighten; and, accordingly, as literary exertion requires all the mind that can be brought to it, it appears to us as only an idea fit for bacchanalian poetry to say that an author, whether of prose or verse, is the more fit for his task that he has previously imbibed a certain quantity of spirituous liquor.

Chambers.

944.

Cigar Smokers.—M^rNish, in his Anatomy of Drunkenness, has the following good remark: “At the present moment smoking is fashionable, and crowds of young men are to be seen at all hours walking the streets, with cigars in their mouths, annoying the passengers. They seem to consider it to be manly to smoke a certain number,

without reflecting that there is scarcely an old woman in the country who would not beat them to nought with their own weapons, and that they would gain no sort of honour were they able to outsmoke all the burgomasters of Amsterdam. As the practice, however, seems more resorted to by these young gentlemen for the sake of effect, and of exhibiting a little of the *haut ton*, than for any thing else, it is likely soon to die a natural death among them, particularly as jockeys and porters have lately taken the field in the same way, being determined that no class of the community shall enjoy the exclusive monopoly of street smoking."—*Chambers' Edinburgh Journal*.

945.

Reproof.—Philip of Macedon said, he was beholden to the Athenian orators for reproving him; for he would endeavour both by words and actions to make them liars. And Plato, hearing it was asserted by some persons that he was a very bad man, said, "I shall take care to live so, that nobody will believe them."

946.

Present and Future.—We should take a prudent care for the future, but so as to enjoy the present. It is no part of wisdom to be miserable to-day, because we may happen to be so to-morrow.

497.

Conciliate all Men.—We are obliged to various duties of humanity, upon account of common interest, benefit, and advantage. The welfare and safety, the honour and reputation, the pleasure and quiet of our lives are concerned, in our maintaining a loving correspondence with all men. For so uncertain is our condition, so obnoxious

are we to manifold necessities, that there is no man whose good will we may not need, whose good word may not stand us in stead, whose helpful endeavour may not sometimes oblige us. The great Pompey, who triumphed over nations, the admired darling of fortune, was beholden at last to a slave for the composing his ashes, and celebrating his funeral obsequies. The honour of the greatest men depends on the estimation of the least, and the goodwill of the meanest peasant is a brighter ornament to the fortune, a greater accession to the grandeur of a prince, than the most radiant gem in his royal diadem. However the spite and enmity of one (and him the most weak otherwise and contemptible person,) may happen to spoil the content of our whole life, and deprive us of the most comfortable enjoyments thereof; may divert our thoughts from our delightful employments, to a solicitous care of self-preservation and defence; may discompose our mind with vexatious passions; may, by false reports, odious suggestions, and slanderous defamations, blast our credit, raise a storm of general hatred, and conjure up thousands of enemies against us; may, by insidious practices, supplant and undermine us, prejudice our welfare, endanger our estate, and involve us in a bottomless gulf of trouble; it is but reasonable, therefore, if we desire to live securely, comfortably, and quietly, that by all honest means we should endeavour to purchase the good-will of all men, and provoke no man's enmity needlessly; since any man's love may be useful, and every man's hatred is dangerous.

Barrow.

947.

Intelligence.—Dr. Rawley, in his Life of Lord Bacon, says, “ In his conversations he contemned no man's observations, but would light his torch at every man's

candle.''' Intelligence has no attachment to the opinion it has formed, but only to the truth it may contain; and, knowing that error insinuates itself under the guise of truth, through the same inlets by which truth is admitted, it is ever diffident of its attainments, and blesses the detector of errors as a benefactor and a friend.

Montagu's Thoughts.

948.

General Washington.—It is curious to remark how ill we reason on human nature, from being accustomed to view it under the disguise which the unequal governments of the world have always imposed upon it. During the American war, and especially towards its close, General Washington might be said to possess the hearts of all the Americans. His recommendation was law, and he was able to command the whole power of that people for any purpose of defence. The philosophers of Europe considered this as a dangerous crisis to the cause of freedom. They *knew* from the examples of Cæsar, and Sylla, and Marius, and Alcibiades, and Pericles, and Cromwell, that Washington would never lay down his arms, till he had given his country a master. But after he did lay them down, then came the miracle—his virtue was cried up to be more than human; and it is by this miracle of virtue in him, that the Americans are supposed to enjoy their liberty at this day.—*Barlow.*

949.

Men as well as Measures.—To reform, and not to chastise, I am afraid is impossible; and that the best precepts, as well as the best laws, would prove of small use, if there were no example to enforce them. To attack vices in the abstract, without touching persons, may be

safe fighting, indeed, but it is fighting with shadows. My greatest comfort and encouragement to proceed, has been to see, that those who have no shame, and no fear of any thing else, have appeared touched by these satires.—*Pope*.

950.

Calmness under contradiction is demonstrative of great stupidity, or strong intellect.—*Zimmerman*.

951.

Importance of Newspapers.—"The basis of our government," says Mr. Jefferson, in a letter to Colonel Carrington, "being the opinion of the people, the very first object should be to keep that right; and were it left to me to decide whether we should have a government without newspapers, or newspapers without a government, I should not hesitate a moment to prefer the latter." Dr. Johnson, than whom there perhaps never was a man more closely observant of the world, in speaking of newspapers, gives them a preference, as a medium, to all other means. He observes, that nothing adds so much to the glory of a country as a free and independent press, which faithfully records all vicissitudes of politics and power; notices the moral and physical career of nations; records all accidents by flood and field; aids the cause and dissemination of knowledge; and while it amuses, also instructs. "With such manifest advantages," he adds, "who is there that will neglect an object so worthy of regard?"

952.

Prevalence of Custom.—Lewd and wicked custom, beginning perhaps at the first amongst few, afterwards spreading unto greater multitudes, and so continuing from time to time, may be of force even in plain things to

smother the light of natural understanding, because men will not bend their wits to examine, whether things, wherewith they have been accustomed, be good or evil; and thus, by process of time, wicked custom prevails, and is kept as a law. The authority of rulers, the ambition of craftsmen, and such like means thrusting forward the ignorant, and increasing their superstition.—*Hooker*.

953.

The necessities that exist are in general created by the superfluities that are enjoyed.—*Zimmerman*.

954.

Effect of Self-Interest.—Man would contend that two and two did not make four, if his interest were affected by this position.—*Hobbes*.

955.

Courage.—One of the convicts of Sing Sing, U. S., having been subjected to punishment, had vowed the death of Captain Lynds, at the first opportunity. This threat coming to Captain Lynds' ears, he sent for this convict, received him alone in his bed-chamber, and without appearing to notice anything peculiar in his manner, directed the convict to shave him. The convict performed the operation, without any attempt at violence. When it was over, Captain Lynds dismissed him, telling him that he had heard he had threatened his life, but that he knew he would not dare to attempt it; and that he had sent for him alone and without arms, to let him see how little he feared him.

956.

Franklin on Spelling.—You need not be concerned in writing to me, about your bad spelling; for, in my opi-

nion, as our alphabet now stands, the bad spelling, or what is called so, is generally the best, as conforming to the sound of the letters and of the words. To give you an instance. A gentleman received a letter, in which were these words: "Not finding Brown at *hom*, I delivered your *mesey* to his *yf*." The gentleman finding it bad spelling, and therefore not very intelligible, called his lady to help him read it. Between them, they picked out the meaning of all but the *yf*, which they could not understand. The lady proposed calling her chambermaid, "because Betty," says she, "has the best knack at reading bad spelling of any one I know." Betty came, and was surprised that neither sir nor madam could tell what *yf* was. "Why," says she, "*yf* spells wife—what else can it spell?" And, indeed, it is a much better, as well as shorter method of spelling wife, than *doubleyou*, *i*, *ef*, *e*, which, in reality, spells *doubleyifey*.

957.

Duel between two Friends.—One day, after dinner, two officers in a celebrated Irish regiment, and very intimate friends, having carried their badinage beyond the precision of military punctilio, a major and a captain, well known for their love of duelling, interfered, and at length gave the young friends to understand that they must have a shot or two at one another. As they walked to the field of blood, without a grain of animosity against one another, but of no little displeasure against their friends upon the occasion, who would listen to no excuse, apology, or explanation, Calamy, having a moment's opportunity of speaking to Trollope apart, whispered—"I'll fire at your second if you'll fire at mine." "Agreed," replied Trollope. When they came upon the ground, and all due preliminaries had taken place, off went their pis-

tols together in a straight line at their seconds. The major and the captain were startled, and were immediately very ready to settle the affair.

The Consequences of an Irish Clearing.

958.

Evil Speaking.—It may be asked—whether the inconveniencies and ill effects which the world feels, from the licentiousness of this practice, are not sufficiently counter-balanced by the real influence it has upon men's lives and conduct?—that if there was no evil-speaking in the world, thousands would be encouraged to do ills, and would rush into many indecorums, like a horse into the battle, were they sure to escape the tongues of men.—*Sterne.*

959.

Wisdom is a fox who, after long hunting, will at last cost you the pains to dig out; 'tis a cheese, which by how much the richer, has the thicker, the homelier, and the coarser coat; and whereof to a judicious palate, the maggots are best. 'Tis a sack posset, wherein the deeper you go, you'll find it the sweeter. *Wisdom* is a hen, whose cackling we must value and consider, because it is attended with an egg. But lastly, 'tis a nut, which unless you choose with judgment, may cost you a tooth, and pay you with nothing but a worm.—*Swift.*

960.

Profligate.—When I see a young profligate squandering his fortune in bagnios, or at the gaming-table, I cannot help looking on him as hastening his own death, and in a manner digging his own grave.—*Connoisseur*

961.

Death, of all estimated evils, is the only one whose

presence never incommoded any body, and which only causes concern during its absence.—*Arcesilaus*.

962.

Pedants.—A man who has been brought up among books, and is able to talk of nothing else, is a very indifferent companion, and what we call a pedant. But we should enlarge the title, and give it to every one that does not know how to think out of his profession and particular way of life. What is a greater pedant than a mere man of the town? Bar him the play-houses, a catalogue of the reigning beauties, and you strike him dumb. The military pedant always talks in a camp, and in storming towns, making lodgments, and fighting battles from one end of the year to the other. Every thing he speaks smells of gunpowder; if you take away his artillery from him, he has not a word to say for himself. The law pedant is perpetually putting cases, repeating the transactions of Westminster Hall, wrangling with you upon the most indifferent circumstances of life, and not to be convinced of the distance of a place, or of the most trivial point in conversation, but by dint of argument. The state pedant is wrapt up in news, and lost in politics. If you mention either of the sovereigns of Europe, he talks very notably; but if you go out of the gazette, you drop him. In short, a mere courtier, a mere soldier, a mere scholar, a mere anything, is an insipid, pedantic character, and equally ridiculous.—*Spectator*.

963.

High spirit in man is like a sword, which, though worn to annoy his enemies, yet is often troublesome in a less degree to his friends; he can hardly wear it so inoffensively but it is apt to incommode one or other of the company;

it is more properly a loaded pistol, which accident alone may fire and kill one.—*Shenstone*.

964.

Learning puffeth men up: words are but wind, and learning is nothing but words; *ergo*, learning is nothing but wind.—*Swift*.

965.

Pride.—He, whose pride oppresses the humble, may perhaps be humbled, but will never be humble.—*Lavater*.

966.

Frugality may be termed the daughter of Prudence, the sister of Temperance, and the parent of Liberty. He that is extravagant will quickly become poor, and poverty will enforce dependence, and invite corruption. It will almost always produce a passive compliance with the wickedness of others, and there are few who do not learn by degrees to practise those crimes which they cease to censure.

Johnson.

967.

Books have more influence on the happiness of mankind than all the governments on earth.

968.

Civilisation.—The ancient Greeks, in the pride of their souls, denominated all the nations of the earth, but themselves, *barbarians*; and this name they often bestowed on people farther advanced in the career of refinement and civilisation than were the Greeks. It is likewise the custom of polished nations, at this day, to stigmatise every people whose language they do not understand, and whose

manners they will not study, with the degrading names of *barbarians* and *savages*. We are not displeased with the names; whether they be descriptive of our customs, or meant merely as a mark of distinction between you and us, we are satisfied.

We cannot help, however, remarking that you appear to consider the word *savage* as a name of the greatest reproach. Is a man inhuman, wicked, or cruel, you seem to imagine that you give him an appropriate designation when you call him a *savage*. Now, you will doubtless excuse us if we follow your plan so far as to make the same use of the word *civilised* that you do of *savage*. When we wish to give a suitable appellation to a corrupt and degenerate people, we will call them *civilised*. When we wish to designate one who practises cunning, dissimulation, falsehood, treachery, we will call him *civilised*. We are not, then, the least offended at the abusive epithets which you bestow on us and our nation, and we hope that you will not deny us the privilege of pointing out those errors, vices, and absurdities, that flow from your habits and institutions.—*The Savage*.

969.

The Feudal Tenure.—The first quality of the feudal tenure is to confine the descendible property to the *eldest male issue*. To say that this is contrary to nature, is but a feeble expression. So abominable is its operation, that it has seduced and perverted nature; her voice is stifled, interest itself is laid asleep, and nothing but the eloquence of an incomprehensible pride is heard on the occasion. You will hear father and mother, younger brothers and sisters, rejoice in this provision of the law; the former consigning their daughters to the gloomy prison of a convent, and their younger sons to the church or the army,

to ensure their celibacy ; that no remnant of the family may remain but the heir of the estate entire, the latter congratulating each other, that the elder brother will transmit unimpaired the title and the property, while they themselves are content to perish in the obscurity of their several destinations.—*Barlow*.

970.

The science of politics is not fixed and unchangeable, like a system of abstract truth, but is progressive of civilisation, and fluctuating with the exigencies of society.

971.

A lady's face, like the cart in the "Tale of a Tub," will wear well, if left alone, but if you offer to load it with foreign ornaments, you destroy the original ground.

Connoisseur.

972.

Power, habitually in the hands of a whole community, loses all the ordinary associated ideas of power. The exercise of power is a relative term ; it supposes an opposition—something to operate upon. We perceive no exertion of power in the motion of the planetary system, but a very strong one in the movement of a whirlwind ; it is because we see obstructions to the latter, but none to the former. Where the government *is not* in the hands of the people, there you find opposition, you perceive two contending interests, and get an idea of the exercise of power ; and whether this power be in the hands of the government, or of the people, or whether it change from side to side, it is always to be dreaded. But the word *people* in America has a different meaning from what it has in Europe. It there means the whole community, and

comprehends every human creature ; here it means something else, more difficult to define.—*Barlow.*

973.

Opinions.—It is the business of government to control men's actions, not their opinions ; and those are recorded as the happiest times, in which the most uncontrolled freedom was allowed to the declaration of opinions.

"*Rarâ temporum felicitate,*" says the historian, "*ubi sentire quæ velis,*" and "*quæ sentias dicere licet.*" All the terror of the tribunal of the Ponte di Sopiri at Venice cannot make one who thinks monarchy a preferable form of government to republicanism change his opinion, nor all the thunder of the *ultima ratio regum*, make a republican prefer monarchy. The utmost that severity can do, is to make men hypocrites ; it is impossible to make them converts. Opinions, so far from being under the power of other men's will, is not under a man's own ; it is the offspring of his reason, whether he be well or ill-informed. Opinions, therefore, cannot be justly imputed to any man as crimes. Even one of those bloody revolutionary judges in France, who examined one of their victims in the prison of the Abbaye at Paris, in September, 1792, was sensible of it. When that intrepid victim avowed himself a royalist, an universal murmur arose from the circle who heard him.

"*Ce n'est pas pour juger les opinions que nous sommes ici,*" said the judge, "*c'est pour en juger les resultats.*"

Men of the greatest worth have had, and always will have, different speculative opinions on the different forms of government. Every man has a right to speculate on this, as well as on any other subject, and while he confines himself to speculation, he is not the just object of punishment ; but when from speculation he proceeds to action,

984.

Great Events from little Causes.—In the year 1711, a question in parliament was carried in the negative, by two accidents; the going out of one member, by chance, to speak to somebody at putting the question; and the coming in of another in his boots, at the very minute. If either of these accidents had not happened, it had gone the other way. “What great events from little causes flow!” Lord —— lost a question of importance in the upper house, by stopping to cheapen a pen-knife.

985.

Ridicule.—The talent of turning men into ridicule, and exposing those we converse with, is the qualification of little, ungenerous tempers. The greatest blemishes are often found in the most shining characters; but what an absurd thing is it to pass over all the valuable parts of a man, and fix our attention on his infirmities; to observe his imperfections more than his virtues!—*Spectator.*

986.

Satire.—A little wit, and a great deal of ill-nature, will furnish a man for satire; but the greatest instance of wit is to commend well.—*Tillotson.*

987.

Silence.—Zeno, of all virtues, made his choice of silence; “For by it,” said he, “I hear other men’s imperfections, and conceal my own.”

988.

A great talker will always speak, though nobody minds him; nor does he mind any body when they speak to him.

989.

Silence.—The deepest waters are the most silent ; empty vessels make the greatest sound, and tinkling cymbals the worst music. They who think least, commonly speak most.—*Tatler*.

990.

Wise Men and Fools.—As among wise men, he is the wisest, that thinks he knows least ; so, among fools, he is the greatest that thinks he knows most.

991.

Compassion.—By compassion we make others' misery our own ; and so, by relieving them, we at the same time relieve ourselves also.—*Brown*.

992.

A genuine Noble.—Caius, a nobleman of Rome, who was thrice consul, when he had beaten Pyrrhus, king of Epirus, and drove him out of Italy, he divided the land, distributing to every man four acres, and reserved no more for himself ; saying, " That none ought to be a general, who could not be content with a common soldier's share ; and that he had rather rule over rich men, than be rich himself."

993.

Flattery.—Wherever there is flattery, there is always a fool in the case ; if the parasite be detected, it falls to his share ; if he be not, to his whom he deludes.

994.

Tricks and treachery are the practice of fools, that have not sense enough to be honest.

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995.

Evils of Gaming.—Among many other evils that attend gaming, are these : loss of time, loss of reputation, loss of health, loss of fortune, loss of temper, ruin of families, defrauding of creditors, and what is often the effect of it, the loss of life itself.

996.

The Wealthy.—It is an insolence natural to the wealthy to affix, as much as in them lies, the character of a man to his circumstances. “Take away,” said Lactantius, “pride and boasting from rich men, and there will be no difference between a poor man and a rich.

997.

Wealth.—In the flourishing commonwealths of Greece and Rome, it was either some brave action against the enemy, or eminent justice, virtue, or ability, that raised one man above another ; wealth had no share in it.

998.

Fame.—If we would perpetuate our fame or reputation, we must do things worth writing, or write things worth reading.—*Pliny.*

999.

Disputes.—It is an excellent rule to be observed in all disputes, that men should give soft words and hard arguments ; that they should not so much strive to vex, as to convince an opponent.—*Wilkins.*

1000.

“*The ungrateful,*” says Xenophon, “are neither fit to serve the gods, their country, nor their friends.”

1001.

Dissimulation.—Nothing can be more unjust or ungenerous, than to play upon the belief of a harmless person ; to make him suffer for his good opinion, and fare the worse for thinking me a honest man.

1002.

Vices.—When our vices leave us, we flatter ourselves that we leave them.

1003.

Intemperance.—Wise men mingle innocent mirth with their cares, as a help either to forget them, or overcome them ; but to be intemperate, for the ease of one's mind, is to cure melancholy with madness.

1004.

Paternal Character of the Government of Denmark.—You may have heard an anecdote mentioned by the writer of a book of travels, in illustration of the paternal character of the government of Denmark. An Englishman, who had brought some wild beasts to Copenhagen, was in the habit of putting his head into the mouth of the lion. The police interfered to prevent an act fraught with danger to life ; but the proprietor, who made money by the exhibition of a man's head in a lion's mouth, complained to the British minister. The only answer he could obtain was, that, in Denmark, human life must not be exposed to such a risk. The king's regard for the security of his subjects' personal property is manifested by another law, which prevents a foreigner from obtaining the necessary signature to his passport, till he produces a document from the landlord of his inn certifying that he is not in debt.

Elliot's North of Europe.

1005.

Languages.—Men are apt to overvalue the tongues, and to think they have made a considerable progress in learning when they have once overcome these; yet in reality there is no internal worth in them, and men may understand a thousand languages without being the wiser.

Baker.

1006.

Wisdom.—Of all parts of wisdom, the practice is the best. Socrates was esteemed the wisest man of his time, because he turned his acquired knowledge into morality, and aimed at goodness more than greatness.

1007.

Instruction.—No one can be in a more unhappy circumstance, than to have neither an ability to give nor to take instruction.

1008.

Fear.—He that makes others fear him, has reason to fear them.

1009.

Revenge.—It was a strange revenge of a countryman, who was the last life in the lease of an estate, in his patron's possession; who, taking somewhat ill of his landlord, immediately poisoned himself, to defeat the other of the estate.

1010.

Talking.—As men of sense say a great deal in few words; so the half-witted have a talent of talking much, and saying nothing.

1011.

Hope is the last thing that dies in man ; and though it be exceeding deceitful, yet it is of this good use to us, that while we are travelling through this life, it conducts us an easier and more pleasant path to our journey's end.

Rochefoucault.

1012.

Grief.—The philosopher Bion said pleasantly of the king, who by handfulls pulled his hair off his head for sorrow ; “ Does this man think that baldness is a remedy for grief ? ”

1013.

Reasoning.—In reasoning, the best way to carry the cause, and which will bring the controversy to a speedy determination, is by asking questions, and proceeding still upon the adversary's concession.

1014.

Friends.—Being sometimes asunder heightens friendship. The great cause of the frequent quarrels between relations is their being so much together.

1015.

England and its Possessors.—The fox called the grapes sour because he could not get them. A boy who has been beaten by another, always boasts that he could have conquered if he had had a mind. There is no mishap for which a stoic could not find a palliative, no misfortune under which he could not find a consolation. In a book called “ *England's Path to Wealth and Honour,* ” published in 1700, we find the reason why England has so often changed masters. The author says, “ The highlands

of Scotland, Wales, Biscay, Switzerland, and other countries *not worth conquering*, continue still in the possession of the aborigines; whereas England (as was said of the tree of Paradise), good for food, pleasant to the eyes, and greatly to be desired, hath been possessed by five different nations, and coveted by many more."

1016.

The Silent and Talkative.—Some men are silent for want of matter, or assurance; and some again are talkative for want of sense.

1017.

Inquisitiveness.—Two Scotchmen met the other day on one of the bridges of Glasgow, one of them having in his hand a very handsome fowling-piece; when the following dialogue ensued:—"Ods, mon, but that's a bonny gun." "Aye, 'deed is it." "Whar did ye get it?" "Owre by there." "And wha is it for?" "D'ye ken the Yeditor of the Glasgow Herald?" "Ou aye." "Weel, it's na for him."

1018.

Freedom of Thought being intimately connected with the happiness and dignity of man in every stage of his being, is of so much more importance than the preservation of any constitution, that to infringe the former, under pretence of supporting the latter, is to sacrifice the means to the end.—*Robert Hall.*

1019.

Advice Gratis.—During the late western circuit, an eminent barrister was examining an old woman, and endeavouring to persuade her to his way of thinking, by a

few of what lawyers call "leading questions." After several attempts to induce her memory to recur to a particular fact—a few "surely you remember this," and "surely you must recollect that"—the witness answered, "I ha' tauld ye I can't tell; but if ye know so much mair about it than I do (pointing to the judge,) do'e tell maister yerself."

1020.

Systems of Education futile.—Were we all gifted with nearly the same capabilities, and combinations, and degrees of dispositions, and were most individuals of the same class, pretty nearly similarly circumstanced, it would be comparatively easy to adapt systems of education to the several ranks of persons in society. But as the perception of things produces effects according to the constitution and present temper of the mind, in the same manner as the same sort of food is differently digested, according to the constitution and present state of the stomach, &c., no author has attempted to do more, than to suggest some general principles for the management of youth, to be applied at the discretion of the governor, according to the peculiarities of each constitution both of mind and body, present state of feeling and health, existing circumstances, and future prospects in life.

1021.

Infancy of Knowledge.—Mankind, but a few ages since, were in a very poor condition as to trade and navigation; nor, indeed, were they much better off in other matters of useful knowledge. It was a green-headed time; every useful improvement was held from them: they had neither looked into heaven nor earth, neither into the sea nor land, as has been done since. They had philosophy without

experiment, mathematics without instruments, geometry without scale, astronomy without demonstration.

They made war without powder, shot, cannon, or mortars ; nay, the mob made their bonfires without squibs or crackers. They went to sea without compass, and sailed without the needle. They viewed the stars without telescopes, and measured altitudes without barometers. Learning had no printing-press, writing no paper, and paper no ink. The lover was forced to send his mistress a deal board for a love-letter, and a billet-doux might be of the size of an ordinary trencher. They were clothed without manufactures, and their richest robes were the skins of the most formidable monsters. They carried on trade without books, and correspondence without posts ; their merchants kept no accounts, their shopkeepers no cash-books ; they had surgery without anatomy, and physicians without the *materia medica* ; they gave emetics without ipecacuanha, and cured agues without bark.

Curiosities for the Ingenious.

1022.

A Philosopher and a Tyrant.—What a delightful picture has Fléchier given of M. de Lamoignon !—"Why cannot I represent him to you," says he, "such as he was when he enjoyed repose after his labours in the court of judicature, at his retreat at Basville ? There you might see him sometimes applying himself to husbandry, raising his meditations to the invisible objects of the Deity by the visible wonders of nature ; sometimes establishing the repose of a poor family on a tribunal of turf in a shady part of his garden, and then reflecting on the decisions he would have to pronounce, relative to great interests, on the supreme seat of justice." How much more delightful is such a picture as this, than those afforded by the splendour

of tyrants ! We will contrast it. Hyder Ally having been one day observed, by one of his intimate friends, to start in his sleep, he was asked by his friend, when he awoke, whether he had not been dreaming ? “ My friend,” replied Hyder, “ the state of a yokee is more,—far more,—delightful and to be envied than my entire monarchy. Awake, he sees no conspirators ; asleep, he dreams of no assassins.”—*Bucke, on the Beauties, Harmonies, and Sublimities of Nature.*

1023.

The Pyramids of Egypt.—The traveller, who examines the pyramids of Egypt, is at first view struck with astonishment at the stupendous exertions of man ; but the next moment is imbittered with reflections on the miseries and distresses of humanity. “ Thousands must have toiled,” says the melancholy stranger, “ Thousands must have toiled, under the iron rod of arbitrary power, to erect these splendid monuments of ambition and folly.” The magnificent edifice which the muse of the author of the Columbiad has erected on the banks of the Nile, to receive the “ delegated sires ” of all nations, awakens in our mind no other idea, than that of the labour and fatigue it must have taken to hew so much marble.—*The Savage.*

1024.

Society as it is.—I have run the silly rounds of pleasure, and have done with them all. I have enjoyed all the pleasures of the world ; I appraise them at their real worth, which is in truth very low ; those who have only seen their outside always overrate them, but I have been behind the scenes. I have seen all the coarse pullies and dirty ropes which move the gaudy machine, and I have seen and smelt the tallow candles which illuminate the whole decoration,

to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose.—*Chesterfield.*

1025.

A woman of fashion, who is employed in remarks upon the weather, who observes from morning to noon that it is likely to rain, and from noon to night that it spits, that it mizzles, that it is set in for a wet evening, and being incapable of any other discourse, is as insipid a companion, and just as pedantic, as he who quotes Aristotle over his tea, or talks Greek at a card-table.—*B. Thornton.*

1026.

Public Instructors.—What is the conduct of many of those who take upon themselves the office of public instruction? Do they recommend that in any important question you should pay equal attention to both sides of the controversy? that you should read the books which have been written against their own opinions as well as such as have been produced in their favour? that you should endeavour to be strictly impartial, and scrutinise their arguments with as much severity as you employ on those of their opponents? Is their language, “Read, examine for yourselves, draw your own inferences, impartially investigate; we present you with our conclusions, and the reasons on which they are founded; we believe them to be strong, but put them to the test; assist us by pointing out any fallacies that you may descry; let us be

coadjutors in the grand cause of truth?" Is it not on the contrary, "The doctrine we announce is the only one which can be free from error; avoid all those writings that are opposed to it as you would avoid the contamination of the plague; do every thing in your power to banish any opposite suggestions from your own minds; shun the moral turpitude of doubting what we teach; fear and confide?"—*Bayley's Essays*.

1027.

Partiality to ourselves is seen in a variety of instances. The liberty of the press is a blessing, when we are inclined to write against others; and a calamity, when we find ourselves overborne by the multitude of our assailants; as the power of the crown is always thought too great by those who suffer through its influence, and too little by those in whose favour it is exerted.—*Johnson*.

1028.

The American Revolution.—As Mr. Burke has written no "Reflections on the Revolution" in America, the people there have never yet been told that they had no *right* "to frame a government for themselves;" they have therefore done much of this business, without ever affixing to it the idea of "sacrilege" or "usurpation," or any other term of rant to be found in that gentleman's vocabulary.—*Barlow*.

1029.

He that calls a man ungrateful, sums up all the evil that a man can be guilty of.—*Swift*.

1030.

Error differs from Ignorance.—It is almost as difficult to make a man unlearn his errors, as his knowledge. Mal-

information is more hopeless than non-information ; for error is always more busy than ignorance. Ignorance is a blank sheet on which we may write ; but error is a scribbled one on which we must first erase. Ignorance is contented to *stand still* with her back to the truth ; but error is more presumptuous, and *proceeds* in the *same* direction. Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her footsteps, has farther to go, before she arrives at the truth, than ignorance.—*Colton*.

1031.

Books, (says Lord Bacon,) can never teach the use of books ; the student must learn by commerce with mankind to reduce his speculations to practice. No man should think so highly of himself, as to think he can receive but little light from books, nor so meanly as to believe he can discover nothing but what is to be learned from them.

Johnson.

1032.

Advice on Reading.—If it be necessary, as the case is with some barren wits, to take in the thoughts of others in order to draw forth their own, as dry pumps will not play till water is thrown into them ; in that necessity, I would recommend some of the approved standard authors of antiquity for your perusal, as a poet and a wit ; because maggots being what you look for, you will find they abound in good old authors, as in rich old cheese, not in the new ; and for that reason you must have the classics, especially the most worm-eaten of them, often in your hands. But with this caution, that you are not to use those ancients as unlucky lads do their old fathers, and make no conscience of picking their pockets and pillaging them. Your busi-

ness is not to steal from them, but to improve upon them and make their sentiments your own; which is an effect of great judgment; and though difficult, yet very possible without the scurvy imputation of filching; for I humbly conceive, though I light my candle at my neighbour's fire, that does not alter the property, or make the wick, the wax, or the flame, or the whole candle less my own.—*Swift*.

1033.

Knaves.—It proceeds rather from revenge than malice, when we hear a man affirm, that all the world are knaves. For before a man draws this conclusion of the world, the world has usually anticipated him, and concluded all this of him who makes the observation. Such men may be compared to Brothers the *prophet*, who, on being asked by a friend how he came to be clapped up into Bedlam, replied, "I and the world happened to have a slight difference of opinion; the world said I was mad, and I said the world was mad; I was *outvoted*, and here I am."

1034.

Pride destroys all symmetry and grace, and affectation is a more terrible enemy to fine faces than the small-pox.

Hughes.

1035.

The Nobility.—In contemplating the peculiar destiny of this description of men, we cannot but feel a mixture of emotions, in which compassion gets the better of contempt. In addition to the misfortunes incident to other classes of society, their noble birth has entailed upon them a singular curse; it has interdicted them every kind of business or occupation, even for procuring the necessaries of life. Other men may be found who have been deprived of their

just inheritance by the barbarous laws of descent, who may have been neglected in youth and not educated to business, or who by aversion to industry are rendered incapable of any useful employment ; but none but the offspring of a noble family can experience the superadded fatality of being told, that to put his hand to the plough, or his foot into a counting-house, would disgrace an illustrious line of ancestors, and wither a tree of genealogy, which takes its root in a groom of some fortunate robber, who perhaps was an archer of Charlemagne.—*Barlow.*

1036.

Raillery.—

———Above all things raillery decline,
 Nature but few does for that task design :
 'Tis in the ablest hands a dangerous tool,
 But never fails to wound the meddling fool ;
 For all must grant it needs no common art
 To keep men patient when we make them smart.
 Not wit alone, nor humour's self, will do,
 Without good nature and much prudence too,
 To judge aright of persons, place, and time ;
 For taste decrees what's low and what's sublime ;
 And what might charm to-day, or o'er a glass,
 Perhaps at court, or next day, would not pass.

Stillingfleet.

1037.

Excellence a Prodigy.—The prepossessions of the vulgar for men in power and authority are so blind, and they are generally so admired in every thing they do, that if they could bethink themselves of being good, the multitude would, in a manner, idolise them. But, as Gratian observes, when excellence concurs with high birth and fortune, it passes for a prodigy.

1038.

Benefits.—He who receives a good turn, should never forget it ; he who does one, should never remember it.

Charron.

1039.

Men best known in Office.—It was a saying of Bias, Magistracy discovers what a man is. For as empty vessels, though they have some crack in them, while they are empty, do not discover their flaws ; but, when they are filled with liquor, immediately show their defects ; so happens it with ill-disposed and corrupt minds, which seldom discover their vices, till they are filled with authority.

1040.

Counsel.—Pitch upon that course of life which is the most excellent ; and custom will render it the most delightful.—*Pythagoras.*

1041.

Counsel.—Be always at leisure to do good ; never make business an excuse to decline the offices of humanity.

Antonius.

1042.

The advantage of living does not consist in length of days, but in the right improvement of them. As many days as we pass without doing some good, are so many days entirely lost.—*Montaigne.*

1043.

Time.—There is but little need to drive away that time, by foolish diversions, which flies away so swiftly in itself ; and, when once gone, is never to be recalled.

1044.

On Freethinking.—Whoever fears to examine the foundation of his opinions, and enter on the consideration of any train of counter-argument, may rest assured, that he has some latent apprehension of their unsoundness and incapacity of standing investigation. And as a fear of this sort is totally at variance with that spirit of candour and fairness which we have already seen to be the proper disposition for the attainment of truth, no man should suffer it to prevent him from boldly engaging in the requisite examination. A good deal of invective has been levelled at free-thinking. The only distinction worth attending to on this point is that between accurate and inaccurate, true and false. Thinking can never be too free, provided it is just.—*Essays on the Pursuit of Truth, &c.*

1045.

Company.—There is a vast difference between the dull person that is really so, and the thinking person that seems so ; though both are not good company for others, yet the latter is excellent company to himself.

1046.

Diversions.—Of all the diversions of life, there is none so proper to fill up its empty spaces, as the reading of useful and entertaining authors ; and, with that, the conversation of a well-chosen friend.—*Spectator.*

1047.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction ; convert ignorance into an amiable simplicity, and render deformity itself agreeable.—*Addison.*

1048.

On established Opinions.—That received or established opinions are true, is one of those sweeping conclusions, which would require very strong reasons, and often elaborate research to justify it. On what grounds are they considered to be true by one who declines investigation? Because, on the most favourable supposition, they have been handed down to us by our predecessors, and has been regarded with conviction by a multitude of illustrious men. But what comprehensive reasons are these! what investigation it would require to show they were valid! As the whole history of mankind teems with instances of the transmission of the grossest errors from one generation to another, and of their having been countenanced by the concurrence of the most eminent of the race, what a large acquaintance with the peculiarities of the generations preceding us, and the circumstances of the great men to whom we appeal, it would require, to show that this particular instance was an exemption from the general lot!

Essays on the Pursuit of Truth, &c.

1049.

Business and Recreation.—He that follows his recreation instead of his business, shall, in a little time, have no business to follow.

1050.

Ignorance.—It is as great a point of wisdom to hide ignorance, as to discover knowledge.

1051.

Languages.—Suppose a man knows what is Greek, Latin, French, Spanish, or Italian for a horse; this makes the man no more the wiser, than the horse the better.—*Blunt.*

1052.

Depravity.—Nothing can give us so just a notion of the depravity of mankind in general, as an exact knowledge of our own corruptions in particular.

1053.

Death.—When Socrates was told by a friend, that his judges had sentenced him to death; “And has not nature,” said he, “passed the same sentence upon them?”

1054.

Extension of the Suffrage.—In no country could the franchise be committed to the people with more safety than in England. They are cool, intelligent, and orderly; the middle class is numerous, and possessed of much practical knowledge. Even the working classes in towns, and England is now nearly one great town, are accustomed to discussion, and capable of weighing proofs and arguments to an extent of which there is elsewhere no example. Besides, the character of the nation is rather strength to resist than briskness in attack. The patience and forbearance displayed so long under an almost universal conviction of the necessity of parliamentary reform, as the only means by which the nation can be rescued from a destroying and all-pervading corruption, afford the best answer to those who affect to entertain apprehensions from the communication of the suffrage to the middle classes.—*M. C.*

FINIS.

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